†Hobart Coll Library 1jan03

Price, 5 Cents.

The Living Church

VOL. XXVI. MILWAUKEE AND CHICAGO, MARCH 15, 1902. No. 20.

EDWIN S. GORHAM'S PUBLICATIONS.

A NEW VOLUME BY DR. MORTIMER

STUDIES IN HOLY SCRIPTURE. By Alfred G. Mortimer, D.D., Rector of St. Mark's Parish, Philadelphia, author of "Helps to Meditation," etc.

Sermons Preached in America, England, and Scotland.

CONTENTS: Abraham, Isaac, Jacob, Joseph, Balaam, Uzzah. Parable of the Sower. The Sons of God. The Training of St. Peter. Allegory of the Good Shepherd. Seed Among Thorns. Character and Circumstances. The Soul's Question. The Body and the Eagles. The Victory of Easter. Our Light Affliction. The Powers of Evil. The Eucharistic Sacrifice.

12mo, 313 pp. Price $1.50 net. Postage 10c.

READY

AN AMBASSADOR OF CHRIST. Being a Biography of the Very Reverend Montgomery Schuyler, D.D., Dean of Christ Church Cathedral, St. Louis, Mo. By his son, William Schuyler, M.A.

The object of this volume is to give to the Church the Biography of a Priest identified with the planting of the Church in the West.

8vo, cloth, 400 pp. Three photogravure illustrations. Price $1.50 net. Postage 15c. Limited Edition.

11th EDITION, 129th THOUSAND

THE CATHOLIC RELIGION. A Manual of Instruction for the Members of the Anglican Church. By the Rev. Vernon Staley.

"Clear, simple, straightforward in style. We heartily wish that on the Evangelical side someone would do for us what Mr. Staley has done for what he would call Catholic Truth."—The Rock.

"Our praise is utterly inadequate to its merits. A theological library in itself. A sober, manly, and full treatment of the Catholic religion, as possessed and taught by the English Church."—The Southern Cross.

Small 12mo, 432 pp., 22 illustrations. Paper, 30c net; cloth, 40c net; best edition, cloth, 60c net.

THE COMPLETION OF A GREAT WORK

THE SEVEN ECUMENICAL COUNCILS OF THE UNDIVIDED CHURCH. By Henry R. Percival, M.A., D.D.

Their canons and Dogmatic Decrees, together with the Canons of the Local Synods which have received Ecumenical Acceptance. Edited with Notes gathered from the Writings of the Greatest Scholars.

"It is suspected that the majority consider Canon Law a dry and uninteresting subject . . . If any student desires to learn how to make these dry bones live and tell us of the throbbing life of the Catholic Church in those glorious days when the Church was visibly One, let him procure and consult Dr. Percival's work."—The Living Church.

671 pp. Price $3.00 net. Postage, 30c.

NOW READY

ELEMENTS OF CHRISTIAN DOCTRINE. By T. A. Lacey, M. A. Oxford. Preface to the American edition by Rev. W. B. Frisby, D.D.

CONTENTS: The Nature of Doctrine; The Content of Christian Doctrine; The Proportion of Faith of God and Creation; Concerning Redemption; Concerning the Church; Concerning Practical Religion.

"The section on the Atonement is a masterly production."—Churchman.

12mo, cloth, gilt, 300 pp. Price $1.30 net. Postage 10c.

JUST READY

ON THE LOVE OF GOD. By St. Francis de Sales, with Notes and Introduction by the Rev. W. J. Knox Little.

308 pp., cloth, 75c. Leather $1.25. (Devotional Library.)

REV. WALKER GWYNNE'S WORKS.

FIVE HUNDRED STORIES AND ILLUSTRATIONS. Adapted to the Christian Year for the use of Catechists, Teachers and Preachers.

"One of the best and most doctrinally useful collections that we have lately seen."—Guardian (London).

"Those who are acquainted with Mr. Gwynne's 'Bible Lessons,' etc., will welcome this selection of stories as a companion volume."—Church Review (London).

12mo, cloth, 372 pp., with index, $1.50.

SOME PURPOSES OF PARADISE—on the Life of the Soul between Death and the Resurrection.

"It is the Catholic doctrine of the Intermediate State without philosophy or vain deceits."—The Churchman.

Cloth, 60c net. Postage 5c.

CONFIRMATION AND THE WAY OF LIFE. Twelve Instructions on Holy Baptism, Confirmation, and Holy Communion. With Appendix, containing Readings, Questions, Prayers, etc., which may also be had separate for use of the Candidate.

"I shall recommend it freely to the clergy of my Diocese and distribute it myself."—Bishop Hall (Vermont).

Cloth, 50c net; paper cover, 35c net.

Part II. (for Candidates), 10c.

IMMEDIATELY

THE SEVEN GREAT HYMNS OF THE MEDIÆVAL CHURCH. The original Latin and famous translation with notes and comments.

CONTENTS: The Celestial Country, translated by John Mason Neale; Dies Irae, translated by Hon. John A. Dix; Mater Speciosa, translated by Dr. Neale and others; Stabat Mater, translated by Lord Lindsay; Veni Sancto Spiritus, translated by Catharine Winkworth; Veni Creator Spiritus, translated by Dryden; Vexilla Regis, translated by Dr. Neale; The Alleluiatic Sequence, translated by Dr. Neale.

A new and revised edition, completing the 8th thousand. Printed on laid paper and superbly bound. Price $1.00 net. Postage 10c.

JUST READY

THE BUILDING OF A CATHEDRAL. By By the Rt. Rev. Henry Y. Satterlee, D.D., Bishop of Washington.

This book is a history of the Cathedral of SS. Peter and Paul in Washington, and also contains chapters on the object and purpose of a Cathedral, the Cathedral as a witness of Christ in the historic Church, and the Cathedral as a witness for historical American memories, with a preface on the Cathedral of the future, and an appendix on the financial outlook.

Octavo, 125 pp., with 25 half-tone illustrations, Cloth. Price, $1.00 net. Postage, 12c.

CHRISTIAN SYMBOLISM. A Manual of Church Decoration and Symbolism. By the Rev. Ernest Geldart.

Containing directions and advice to those who desire worthily to deck the church at the various seasons of the year. Also the explanation and the history of the symbols and emblems of religion. With 52 plates and many illustrations by the author.

8vo, cloth, decorative cover. Price $6.00.

JUST PUBLISHED.

VALID OBJECTIONS TO SO-CALLED CHRISTIAN SCIENCE. By Rev. A. F. Underhill, Rector of S. John's Church, Yonkers, N. Y.

"I consider this Christian Science humbug as the most extraordinary and incrutable of them all. Your work will be likely to accomplish a great deal of good."—Rt. Rev. T. M. Clark, D.D., Presiding Bishop of the American Church.

"The Rev. Andrew F. Underhill, in his valuable papers under the title, 'Valid Objections to So-called Christian Science,' has conferred more than a favor, he has contributed a permanent blessing to all who will read his book. I should say that Mr. Underhill's clear-cut, pungent, and decisive arguments would convince all who read them, but I cannot hope for that blessed result, but I can believe that they will undeceive some and warn more, and thus prove a blessed instrument in the hands of God to save many from present ills and future ruin."—Rt. Rev. George F. Seymour, D.D., Bishop of Springfield.

"No one could read your book without seeing the utterly untenable position of this new theory of Christian Science."—His Eminence Cardinal Gibbons.

"I quite agree with you, first, that Christian Science is not Christian, and secondly, that it is not scientific; to my mind you have proved these points successfully. I trust your efforts may accomplish a great deal in pricking the hollow bubble of Christian Science."—Archbishop Michael A. Corrigan, D.D.

12mo, 52 pp. 25c net. Postage 5c.

THE SOLEMNIZATION OF HOLY MATRIMONY. The Marriage Service of the Prayer Book. With Certificate and Blank Pages for Wedding Guests.

"The Marriage Service which Mr. Edwin S. Gorham has just published has been done under the supervision of Mr. D. B. Updike, Merrymount Press, Boston. It has been printed on Arnold hand-made paper in red and black from an old French Gothic type, which combines picturesqueness of effect with what is usually sacrificed in that effect, namely, legibility and clearness. It is an example of what may be achieved by the use of the simplest materials if they are but good, for without any ornamentation whatever it is in itself attractive and appropriately liturgical in feeling. At the end of the service there is a marriage certificate and several blank pages for the names of the witnesses. The book is superbly bound in cream-colored cloth, and simply decorated with gold rules, and makes a neat and dainty book for the officiating clergyman at a wedding."

Printed in red and black, and bound in white vellum cloth, gilt edge. Price, 75c net; white morocco padded, gilt, $2.50 net; superior sky morocco, satin lined, $3.50 net. Postage, 5c.

BY THE REV. MORGAN DIX, D.D.

THREE GUARDIANS OF SUPERNATURAL RELIGION. By the Rev. Morgan Dix, D.D.

"The word Supernatural as used conveys just a simple idea. . . . It means above nature."

"We believe that these witnesses cannot be silenced. Christ, the Church, and the written Word are God's pledges to the human race that the true light shall not be put out, how hard soever the darkness may contend against it. To the man of faith the witness suffices; to him who barters faith for a mental process of private judgment and tries his hand at 'reconciling' God's plain statements with his own opinions, it seems like no witness at all."

An excellent statement of the essential differences between the standpoints of the Catholic Religion and the tendencies of modern thought. It is timely, practical, and suggestive. Just Ready

12mo, 102 pp., cloth, gilt. Price, 75c net. Postage, 6c.

In addition to this list the following separate catalogues may be had on application.

Catalogues: I. SPRING CATALOGUE. II. BIBLES, PRAYER BOOKS, HYMNALS, FOR CHANCEL USE. PRAYER BOOKS AND HYMNALS IN SETS FOR GIFTS. III. SUNDAY SCHOOL TEXT BOOKS AND LIBRARY BOOKS. IV. SECOND-HAND THEOLOGICAL BOOKS. V. STATIONERY DEPARTMENT. VI. PRINTING DEPARTMENT. Samples and Estimates on Application.

CHURCH MISSIONS HOUSE, 4th Ave. and 22d St., NEW YORK.

WINTER HELPS FOR THE AMERICAN FLORIST.

See that your plants get fresh air whenever it can be given them safely. This means that cold air should be so admitted that it is mixed with the air of the room before it reaches the plants themselves. Give your plants the benefit of light and sunshine if you wish them to do well. Water only when the surface of the soil looks dry. This rule cannot be deviated from with safety by the amateur. The experienced gardener will frequently discover conditions which make it safe for him to vary or modify it, but these the amateur will not discover, and it is not possible to lay down any instructions by which they may be discovered. Over-watering does untold harm, as it causes souring of the soil, and brings on decay of the roots. Apply fertilizers only when a plant is growing, for then, and then only, can it make use of them. Begin with a small quantity of whatever fertilizer you use, and increase the amount as the plant increases in growth, being careful not to overdo the matter.—*Ladies' Home Journal.*

EASTER CARDS.

We are prepared to furnish Easter Cards of the highest grades, and at very reasonable prices. As a guide to those ordering by mail, we submit the following list:

No. 1.—Six Churchly Cards - - - - - .25
No. 2.—10 Easter Crosses - - - - - .30
No. 3.—7 Easter Crosses, larger and more elaborate than No. 2 - - - .30
No. 4.—10 Selected Cards of Churchly Character, best grade - - - - .50
No. 5.—Single Cards, best made, in quantities of one or more for private use, each - - - - - - - .10
No. 6.—6 Novelties for Children, being cut out cards of chickens, etc., mounted, all very cute and attractive - - - - - - - .30

FOR SUNDAY SCHOOLS.

100 Assorted Cards for - - - - - $1.00
100 Assorted Cards for - - - - - 2.00
And also at $3.00, $4.00, and $5.00.
100 Easter Crosses - - - - - - 3.00
100 Easter Crosses - - - - - - 4.00
Small Sunday Schools will be supplied at the same rate for any number desired.

EASTER POSTAL CARDS.

An attractive novelty for this season is the Easter Postal Cards, made to conform to the Postal laws for private mailing cards. The address side being like an ordinary postal, while the reverse is illuminated in colors, with Easter greetings. Postage when mailing requires a 1-cent stamp for this country, or a 2-cent stamp on each to foreign countries. We have five different varieties, for - - - - - - - - .15
Easter Postals, assorted styles, per dozen - .25

THE YOUNG CHURCHMAN FOR EASTER.

The usual plans are now making to have a very handsome edition of *The Young Churchman* for Easter. A new and very beautiful border printed in red, will make the pages bright in color. The first page is an emblematic design appropriate to the season, and a very artistic production. The remaining pages will be brightened by attractive pictures, and stories suited to the Holy Season.

Sunday Schools not now subscribing, will find this the most attractive souvenir to present to the children, and far cheaper and better than cards.

The price will be at the rate of One Dollar *per hundred copies*, in greater or less quantity as desired.

Send orders early, and papers will be forwarded in ample season.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

CROSSES are the most Churchly for Monuments. Correspondence solicited for work to be erected this Spring, executed in either GRANITE, MARBLE or STONE. Send for Photographs and Illustrated Hand Book. Every question answered for the Church or Cemetery.

J. & R. LAMB
59 Carmine St., NEW YORK.

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. The World Famous BELL FOUNDERS
Watervliet, West Troy, N. Y. Only Highest Grade
CHIMES, PEALS, CHURCH BELLS, &c.
The Old Meneely Foundry, Estab. by And. Meneely, 182?

CHURCH BELLS, PEALS AND CHIMES.
OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO., Cincinnati, O.

CHURCH WINDOWS, FURNITURE.
J. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York

Educational.

WISCONSIN.

RACINE COLLEGE GRAMMAR SCHOOL
"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. H. D. Robinson, Warden, Racine, Wis.

KEMPER HALL, Kenosha, Wis.
A School for Girls, under the care of the Sisters of St. Mary. The Thirty-second year begins September 24, 1901. References: Rt. Rev. I. L. Nicholson, D D, Milwaukee; Rt. Rev. W. E. McLaren, D. D., Chicago. Rt. Rev. Geo. F. Seymour, S T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq, Chicago. Address The Sister Superior

NEW YORK.

***The* General Theological Seminary.**
Chelsea Square, New York.
The Academic Year began on Wednesday in the September Ember Week.
Special Students admitted and a Graduate course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean

Miss C. E. MASON'S School for Girls.
The Castle, Tarrytown-on-Hudson, N. Y. Advantages of N. Y. City. Graduates. Prepares for College.
Miss C. E. MASON, L.L.M., Principal.
Send for Catalogue.

MICHIGAN.

AKELEY HALL, Grand Haven, Michigan.
A school for girls. College preparation and special courses. Advantages in Music and Art. Re-opens September 24, 1901. THE MISSES YERKES, Principals.
For illustrated catalogue, address
MISS SUSAN HILL YERKES, Resident Principal

WOMEN'S GUILD OF ST. IGNATIUS,
56 W. 40 St. NEW YORK CITY,
Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc. Send for price-list.
The Guild has for sale also the following books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. Vol. I. 350 pages. Cloth, $1 50.
What Catholics Believe and Do. Paper, postpaid, 15 cts Cloth, 25 cts.
Good Friday Addresses on The Seven Words. Three Series: 1. Christ's Religion in the Words of the Cross. 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.
Devotions for Holy Communion. Cloth, 60 cts. Leather, $1 00.

GILLOTT'S PENS,
THE MOST PERFECT OF PENS,
HAVE GAINED THE
GRAND PRIZE,
Paris Exposition, 1900.
This is the Highest Prize ever Awarded to Pens.

Educational.

MASSACHUSETTS.

WABAN SCHOOL for Boys } WABAN, MASS.
J. H. PILLSBURY, M. A., Prin.
WINDSOR HALL for Girls
ANNA M. GOODNOW, B.A., Assoc. Prin.

***The* Gilman School for Girls** Also called ***The* Cambridge School**
Parents looking for a school are requested to send for the Manual and for pamphlets on the "Choice of a School." ARTHUR GILMAN, A. M., Director, Cambridge, Mass.

INDIANA.

KNICKERBACKER HALL, Indianapolis, Ind.
A school for girls. School year begins September 24th, 1901. College preparation and special courses. All departments. THE MISSES YERKES, Principals.
Address MISS MARY HELEN YERKES,
Resident Principal.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address Rev. J. H. McKenzie, Rector.

ILLINOIS.

WATERMAN HALL.
The Chicago Diocesan School for Girls, Sycamore, Illinois.
The thirteenth Academic Year will begin Sept. 18th, 1901, with modern Gymnasium, Auditorium, Music Hall, and accomodations for 15 more pupils.
The Rt. Rev. Wm. E. McLaren, D. D., D. C. L., President of, and the Rt. Rev. Chas. P. Anderson, D. D. a member of, the Board of Trustees.
Address the Rev. B. F. Fleetwood, D.D., Rector.

ST. MARY'S SCHOOL, Knoxville, Ill.
Now in its Thirty-third Year.
Prominent Families in many States during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address,
Rev. C. W. Leffingwell, Rector.

CONNECTICUT.

Connecticut, Hartford.
Woodside. Suburban School for Girls.
In April will be removed to the beautiful village of Simsbury, half hour by railroad from the city. Miss Sara J. Smith, Principal

The Church at Work.

BROTHERHOOD OF ST. ANDREW.

Boston Convention Oct. 9-12, 1902

The President of the Long Island Local Assembly, Mr. William Braddon of New York, writes: "I am truly glad to see that you have so much encouragement in your Convention preparations. We look for the largest delegation that this Diocese has ever sent to a National Convention. Our new Bishop, Dr. Burgess, is strongly in sympathy with the Brotherhood, and we hope great things in a Brotherhood way in this Diocese from his countenance and support."

From the Boston Young Men's Christian Association Mr. William Brattle Oliver, the executive officer of the Department of Bible Study, writes: "I have been deeply interested in the coming Convention of the Brotherhood, and wish we might coöperate to make it successful. I shall, of course, be glad to do all in my power personally, though not a member. . . . . I shall honor our Association by holding Sunday, October 12th, open, and at your command."

The President of the Council of the Brotherhood of St. Andrew in the Dominion of Canada, Mr. N. Ferrar Davidson, writes: "It is interesting to see in what a business-like way you Boston men are tackling the problem of your 1902 Convention. One cannot but admire the splendid work you are putting into the gathering, even so far in advance. I have already heard that quite a number of Canadian men from Nova Scotia and possibly New Brunswick also, will attend your Convention." L. H. R.

ALABAMA.

R. W. Barnwell, D.D., Bishop.

The Standing Committee has chosen the Rev. Stewart McQueen as secretary in place of the Rev. W. C. Whitaker, who has removed from the Diocese to become rector at Jackson, Mississippi.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

The Bishop's Birthday.

A very pleasant occasion at the see city on the evening of March 2nd was the celebration of the 70th birthday of Bishop Doane, when about 100 representative citizens, having first gathered at the adjoining residence of Marcus T. Hun, proceeded in a body to the Bishop's residence to greet him and to present their congratulations. The Bishop was called down stairs, and the first greeting came from Bishop Burke of the Roman communion in Albany, who was followed by representatives of the chapter and congregation of the Cathedral and many of the clergy and people of the city. With a congratulatory address, Mr. Hun presented the Bishop, on behalf of his many friends in the community, with a purse containing upwards of $1,500 in gold. Among other things, Mr. Hun said:

"The monuments of your achievements will narrate to many a generation yet unborn the acts and aspirations of your life with a mute persuasion whose eloquence no words can equal. Yet important and impressive as they are, these memorials of brick and stone are but poor and perishable things in the light of those subtle and unmeasured influences of your life which have entered into the lives of others, making them co-workers with yourself—inspired with a sense of duty in the last full measure of devotion to and succor of their fellow men and the service of their God.

"In this community, and many another to which your influence and example have extended, wherever great ability and large constructive talent are admired, wherever a genial, generous, and magnanimous nature

LONGMANS, GREEN & CO.'S LIST.

By the Rev. A. G. Mortimer, D.D.

CATHOLIC FAITH AND PRACTICE. A MANUAL OF THEOLOGY.

PART I.—Fourth Edition, revised and partly rewritten with an appendix in which is given a sketch of the various theories of the Eucharistic Sacrifice found in our times. Small 8vo, 405 pages, $2.00.

PART II.—Second Edition, revised, with an appendix (35 pages) on Eschatology and an explanatory preface. Small 8vo, 624 pages, $2.50.

THE EUCHARISTIC SACRIFICE.

An Historical and Theological Investigation of the Sacrificial Conception of the Holy Eucharist in the Christian Church. Small 8vo, 674 pages, $3.00.

JESUS AND THE RESURRECTION.

Addresses for Good Friday and Easter. Crown 8vo, $1.25.

THE SEVEN LAST WORDS of Our Most Holy Redeemer.

With meditations on some Scenes in His Passion. Crown 8vo, $1.00.

PREPARATIO; OR NOTES OF PREPARATION FOR HOLY COMMUNION.

Founded on the Collect, Epistle, and Gospel for every Sunday in the year. With preface by the Rev. Geo. Congreve, of the Society of St. John the Evangelist, Cowley, Oxford. Crown 8vo, $2.00.

THE COMPANY OF HEAVEN. Daily Links with the Household of God.

Being selections in Prose and Verse from various authors. With photogravure frontispiece. Crown 8vo, $1.50.

By the Bishop of Vermont.

THE VIRGIN MOTHER.

Retreat Addresses on the Life of the Blessed Virgin Mary as told in the Gospels. With an appended Essay on the Virgin Birth of our Lord Jesus Christ. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Small 8vo, $1.25.

By the Bishop of Connecticut.

ASPECTS OF REVELATION.

By the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut. Crown 8vo, $1.50.

New Volume of Rivington's Devotional Series

CHRIST AND HIS CROSS. SELECTIONS FROM RUTHERFORD'S LETTERS.

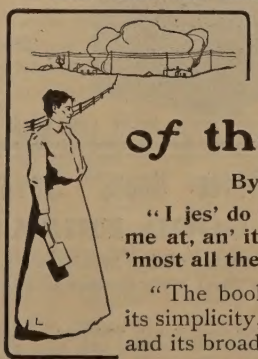
Arranged by L. H. M. Soulsby, Editor of Law's "Christian Perfection." 18mo, with red borders, gilt edges, $1.00. [*Just Ready.*

A List of Works on Theology will be sent to any address upon application to the Publishers.

LONGMANS, GREEN & CO.

91 and 93 Fifth Avenue, - - - - - - New York.

A book whose wide distribution will do an immense amount of good.



"A gay challenge to pessimists in general."

MRS. WIGGS of the Cabbage Patch

By ALICE CALDWELL HEGAN.

"I jes' do the best I ken where the good Lord put me at, an' it looks like I got a happy feelin' in me 'most all the time."—*Mrs. Wiggs.*

"The book is a second 'Birds' Christmas Carol' in its simplicity, its delicate mingling of humor and pathos, and its broad humanity."—*Chicago Herald.*

"The story of a brave Christian woman who, under the most discouraging circumstances, still keeps a smiling face towards a confident to-morrow."—*Chicago Tribune.*

In cloth binding, $1.00. At all bookstores.

THE CENTURY CO., Union Square, New York.

kindles affection, wherever the education and enlightenment of woman, at whose knees each generation receives the moral trend and impulse of its after life, wherever the sufferings and sorrows of distorted and defaced humanity, and the cry of the orphan and the waif stranded upon the shores of time, command sympathy and loving ministrations, there will your life be appreciated and its memories be tenderly cherished."

The Bishop responded in fitting language, mentioning that just half of his life had been spent in Albany, though actually his life in that city had been more than half, "because it is the larger part of my manhood." He gracefully expressed his thanks for and appreciation of the gift and the congratulations of his fellow citizens. President Roosevelt was among those who telegraphed congratulations.

Bishop Doane is a native of Boston, born March 2, 1832, the son of the revered Bishop Doane of New Jersey. He graduated at Burlington College in 1850, and was ordained deacon in 1853 and priest in 1856. His priestly work was spent at Burlington, N. J., Hartford, Conn., and in Albany, and he was consecrated Bishop of Albany on Feb. 2, 1869. He has been honored with Academic degrees, not only from Columbia and Trinity Colleges in the United States, but also from the Universities of Oxford and Cambridge and from Trinity College, Dublin.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Bishop Nichols is about to leave for Honolulu to act, by request of the Presiding Bishop, as the representative of the American Church in accepting the transfer of the Diocese of Honolulu, by which it becomes the American Missionary District of the same name.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Woman's Auxiliary—Quiet Day at St. Peter's—LaGrange—Two Deaths—Birthday Bag—Fire at Church of Our Saviour—Oak Park—City Items.

The efforts of the diocesan officers to increase the attendance at the noonday monthly meetings of the Woman's Auxiliary were amply repaid by the unusually large number present on Thursday, March 6th. Thirty-one branches were represented by 78 delegates. Mrs. John Henry Hopkins spoke with gratitude of the generous response made to the appeal for the work of Sister Ella in Elgin. $85 have been sent for missionary work in the bustling little town on the Fox River since the February meeting. An exposition of the methods pursued by the Junior department followed very appropriately after the successful annual meeting of the Junior Auxiliary held so recently in Trinity Church. Mrs. E. M. Duncombe, to whom the charge of the meeting was relegated by the President, read helpful suggestions from Mrs. Morrison's book, *Flinging Out the Banner*, as illustrations of her remarks on "Working Methods in the Junior Auxiliary." The advantage of impressing missionary information on the plastic mind of the child by pleasant little anecdotes, by descriptive tales of travel, by pictures, and by maps, was clearly set forth. Mrs. F. D. Hoag of Christ Church, Woodlawn, followed with an excellent paper on "Missionary Education in the Junior Auxiliary." She said the great result of enlarging a child's missionary outlook must never be lost from view. His or her interest must be taught to reach out beyond the confines of his own parish and must be deepened by a knowledge of the exact conditions prevailing in the various missionary districts both at home and abroad. Mrs. Hoag urged specialization, that the child may develop a personal interest in some

(*Continued on Page 725.*)

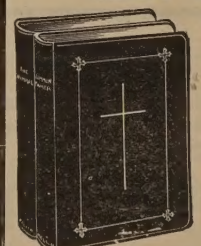
COPYRIGHT 1901 BY THE PROCTER & GAMBLE CO. CINCINNATI

CARE and precision are the characteristics of Ivory Soap manufacture. Each cake is just as good as any other and all are from soap that is as pure as it can be made. For these reasons the continued use of Ivory Soap gives confidence and pleasure; confidence by its harmlessness, and pleasure in the delightful sense of cleanness it brings.

MANY NEW DESIGNS AND STYLES

have just been added to the large variety of

Nelson's Prayer Books and Hymnals



They are beautifully bound in all kinds of leather, and are printed on fine white and Nelson's India Paper.

Prices from 60 cents upwards

For sale by all booksellers or send for catalogue to

No. 1354x, $3.50 THOS. NELSON & SONS CO, Publishers, 37-41 East 18th St, NEW YORK.

The "Three Hours" Service For GOOD FRIDAY.

Commemoration of the Three Hours' Agony of Our Most Holy Redeemer upon the Cross.

A Devotion for Good Friday, with appropriate Hymns and Prayers for the Silences.

Compiled by a Priest of the Diocese of N. Y.

Paper, 5 cents, or $4 00 per 100 net; by mail, $4.30 per 100.

This service will be found most useful for the proper and devout rendering of the Good Friday "Three Hours'" Service. The hymns and prayers have been selected wtih much care, and the private prayers for the Seven Silences are very beautiful. It is used in a large number of parishes throughout the Church.

E. & J. B. Young & Co., 7&9 West 18th St. New York.

ST. PATRICK.

A Sermon on St. Patrick; by the Bishop of Quincy. Reprinted from the Church Eclectic. By Mail .06.

WHITE CHRISTOPHER

A Story by Annie Trumbull Slosson, the author of "Fishin Jimmy."

"White Christopher" is a beautiful and pathetic story, and incidentally teaches most touchingly the power of the Cross, and the making of the Sign of the Cross. It is a charming story to read during these later days of Lent.

By mail 50 cents. It can be had of

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Living Church

Vol. XXVI. MILWAUKEE AND CHICAGO, MARCH 15, 1902. No. 20

Editorials and Comments.

The Living Church

With which are united '*The* American Churchman', and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

Advertising.

Three Columns to page. Length of column, 160 lines. Width, 2⅝ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Extra charges for preferred positions. Address all communications relating to this department to Mr. C. A. Goodwin, 153 La Salle St., Chicago.

Notices of Deaths, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to the Milwaukee office.

THE PLACE OF MONEY IN MISSIONS.

IF WE may assume that our readers have followed our previous papers on the places respectively of Faith and Prayer in Missions, it will be unnecessary for us to suggest at the outset of this consideration that the place of Money in Missions is a long way behind the place of the two primary factors mentioned. Incidentally, we hope it may also have suggested itself to some, how intimate is the relation between the problem of Missions and some other problems in this Church. Human intellect is proverbially narrow, and it was never shown to be narrower than in the assumption, so often made, that the several problems discussed among Churchmen may each be considered separately, instead of as details of one fundamental issue; which issue, plainly stated, is whether our Lord did or did not bring into being a divine organism into which the persons of those who are willing to partake of His life might be incorporated as living members or parts. Those who believe that He did, have a motive for missions, a motive for insisting upon the preservation of the faith and order of the Church, a motive for desiring the restoration of Catholic principles of worship, a motive for believing that the external aspect of the Church presented to the world by its common name and appearance and attitude, should be such as to suggest and bear witness to this essentially divine characteristic; a motive for earnestly desiring the restoration of Christian Unity. If we were all able to see things in their right relations with a real intellectual breadth, we should perceive the necessity of equally maintaining this whole series of propositions as integral parts of one complete whole. We should then be spared the curious spectacle of one working ardently for missions but hostile to the expression of Catholic principles in worship; one energetic in setting forth true orthodoxy in faith but lukewarm toward missions; one honestly working toward Christian unity but indifferent or hostile to the change of name. We should then perceive the essential narrowness of insistence upon one phase only of the real issue in the Christian world. In short, we should then all be Broad Churchmen, in a *real* sense; Churchmen, that is, who would view the Church from a broad standpoint that takes in at one view, her whole aspect with relation to God, to the world, to the human soul, and to each of these subordinate questions concerning her progress and her welfare.

But we cannot all reach this standard of intellectual breadth, and so we shall be obliged to conduct our work as best we may, by means of men who have grasped one of these several phases of the Church problem, glad at least that each finds one, and honestly labors for it; glad that some men will work for missions, some for Catholic worship, some for orthodoxy in doctrine, some for Christian unity, some for a more adequate name—even though they fail to see how each one of these details depends upon all the others for its perfect defense. The pity of it is, that instead of each working for his own principle, many of them will at one and the same time try to pull down the principles maintained by the others, thus pulling down one pillar while they are erecting another. We hold our heavenly treasures in very earthen vessels, and the progress of each one of these cherished reforms is handicapped by the well-meant opposition of those who earnestly maintain another of them. Very few men seem large enough intellectually to grasp the true idea, that these several phases of growth must stand or fall together.

The place of Money in Missionary work has to-day an exaggerated importance, because conditions compel us to do all our work upon the most expensive basis. We pay at least 50 per cent. premium, and probably much more, for the luxury of a divided Christendom. In our own Domestic and Foreign Missionary Society, we expend one-half our receipts in work in the United States, and one-half in Pagan lands. Now if all Christian people were one, practically every nook and cranny of this country would be able to support its own local parish, and to give a considerable amount to the support of work among the heathen. Why do we spend missionary money in Illinois and Arkansas and Nebraska and Texas and Minnesota? The people are not heathen. They pray to Almighty God, they build temples to Him, they recognize the paramount authority of His moral law. There are Christian people enough in almost every county in this land to support the Church. But they are divided among a dozen or a hundred little sects, each fighting the others, and each too weak to sustain itself without

drawing from some missionary society somewhere, and so diverting money that ought to go to the support of work among Pagans. Meantime, disgusted with it all, an ever increasing and by no means small proportion of the population, wash their hands of the whole business, and, without directly repudiating Almighty God, repudiate all forms of worship of and work for Him. And so the local conditions re-act, not only against home missions, but against foreign missions as well, until we begin to wonder whether we are an apostate Church. As an illustration, Bishop Graves (of Shanghai) writes that by hard work in America he was able to raise $400 for pressing needs of St. John's College; and he set to work among the Chinese people and raised nearly $8,000.

And the worst of it is, that the Church of the Living God is forced to appear among Americans as simply one of those well-meaning sects. Instead of coming to these sect-ridden communities with the message Thus saith the Lord of Hosts, she comes as a sect among sects, advertised by a sectarian name, hidden by sectarian customs, repelling by a sectarian spirit.

There was once a Hebrew peddler who entered this office, carrying something in his hand, over which a red cloth was thrown. "Goot, goot, ver' goot! You buy!" he declared.

"Don't need anything to-day," was the reply.

"Yah, yah, ver' cheap. You buy!" was the insistent response.

"I'm busy. Can't help you to-day."

He turned to go, and as he passed the open window, the wind lifted the cloth, and revealed there some exquisite roses. It so happened that we had use for roses and very much desired them.

"Why didn't you tell what you had?" was the indignant preliminary to a purchase.

And the attitude of the Hebrew peddler is also the attitude of the Church of the Living God. Possessed of a vitality given for infusion into the souls of sinners, possessed of all the wealth of the extension of the Incarnation, she goes into these towns and villages, hidden under a guise of sectarianism, misrepresented by a name that does not suggest her true identity; and ninety-nine out of every hundred villagers go to their dying day without so much as dreaming that the Protestant Episcopal Church, with its scantily paid parson who wears a white "rag of popery" on Sundays and a shiny black suit that has seen better days, during the week, is the meeting place of the Son of God, with those whom He has united with Himself in sacramental but most real union.

Oh, the pity of it! And we blame the poor missionary for his failure, and print letters in our papers telling how small is his congregation and how few his converts. And he, poor soul, finally moves on, blindly conscious that somehow the blame does not belong upon him, and that conditions are against him, but not sufficiently acute to see through it all. Poor, abused, American missionary! The truly despised and rejected among men of the twentieth century! The scapegoat to bear the sins of the Church! Somewhere there is laid up for you a beautiful crown of honor, for you have earned pretty much all the blessings promised in the Beatitudes!

And the great, powerful, wealthy Church does not see that she is hiding her light under a bushel of sectarianism, and keeping it from shining out into the dark places of the earth!

The home mission is weak and apathetic because of the disunity of Christians.

And Christians are divided because the Church of the Living God does not proclaim her divine mission and character and her unsectarian Catholicity, and show them our Saviour's way by which they all should be one in her fellowship.

And men who honestly long for the success of missions, and who give liberally of their substance for missionary work, fight also against the removal of these obstructions to the very work they seek to forward!

And this is the problem of Missions!

Those men were right who saw, a few years ago, that we ought not indefinitely to spend our missionary funds in comparatively old established communities. So they proposed to cut off all appropriations to organized Dioceses. They were right in their main idea, but almost inconceivably wrong in the way of carrying it out. The right way to cure this anomalous condition, is not to shut up the churches in Indiana and Iowa and Mississippi and Texas and Arkansas, and bury the missionaries who will have died from starvation, but *to remove the cause* which compels outside support to be given to these communities. Advertise the Church by an unsectarian name, pronounce definitely that she has a mission among men which differs *in kind* from that of other religious bodies, pray, pray heartily, for her work, gather your missionary conferences for prayer—and see, then, what will be the effect upon our missionary work!

Yes, we are paying a heavy premium, not only for the disunity among Christians outside, but for the incubus of sectarianism within the Church. Our best, our truest, our most telling missionary work, must therefore be to remove this expensive incubus; to promote Catholicity in doctrine and in practice and in worship; to appear by an unsectarian designation.

But in the meantime, what shall be our immediate relation to missionary work amidst these forlorn conditions? Shall we close up the missions while we are fighting the battle to remove the obstructions? Shall we starve the missionaries? Shall we consign to sectarianism or to Roman Uncatholicism the remnant of those who in every community remain true to the Church, even while they do not always appreciate what is thus involved?

A thousand times, No! In spite of evil conditions, in spite of this ~~enormous~~ premium which we must pay for maintaining the very conditions we seek to eradicate, in spite of the narrow vision and the partial presentation of the Church which will sometimes be the result of our missionary endeavor, the Church's missions must be supported; and must be supported by all Churchmen.

We have sometimes had visions of a Church unitedly working in the missionary cause, and of the whole people of the Church being in fact as well as in name, the base of our Domestic and Foreign Missionary Society.

We believe that it is quite within the range of practical measures, to secure this general coöperation. To-day, there are two intermediate factors, in our practical measures, between the Society and the individual. These are, the rector, and the offertory. To a lesser extent, we may add a third—the Bishop.

Where the Bishop and the rector are enthusiastic, there we have tolerably good results to-day. We have Dioceses that do much, and Dioceses that do little; parishes that do much, and parishes that do little. But the difficulty with our present system is that it permits the intermediate factors to present a hopeless barrier between the Missionary Society and the baptized persons who are nominally its members.

And there is another defect in our system. There is a large amount of missionary work done in this Church through other channels than the Domestic and Foreign Missionary Society. Now missionary work is equally missionary work, and alike precious in the sight of God, whether done in the next block to the parish church, or in the slums of the same city, or in the rural districts of the same Diocese, or in the great world outside.

Our system wisely leaves the internal work of each Diocese to be sustained by the Diocese itself, supplementing the local aid, in the weaker Dioceses, by small grants—in no instances in organized Dioceses by large ones—from the general treasury. But for the most part, in large Dioceses and in small ones, in rich Dioceses and in poor ones, the Diocese is bound to raise the funds for its local work.

It is obvious that very unequal obligations with respect to diocesan missions are thereby laid on the several Dioceses; and the obvious way to equalize these inequalities is to look to the Dioceses that have relatively little local work to be done, for large contributions to the general work, and to Dioceses that have relatively large local work, for much smaller contributions to the general treasury.

Unfortunately our general Board has altogether overlooked this obvious inequality in the ability of the several Dioceses to contribute to the general work, and has applied the same basis of apportionment alike upon all, in requesting fixed sums from each, for the general treasury. So here is added by the Church one more to the incubus of conditions which our missionary work must carry; and as in the case of the other conditions that retard our work, we must carry it, and make the best of it, and put up with the rancor and misunderstanding and bitterness that must be the certain outcome of the new condition. And with it all, we must do our utmost that at least the doors be not closed that are now open.

But some day the Church will be wiser, and a broader vision will show that to force general missions into hostility to or rivalry with diocesan missions, or to make missionary matters a cause for bitterness between Churchmen, is the

height of folly. Then we shall be ready to adopt other measures for raising the money that is so urgently needed.

Let us, then, submit this plan.

Let the Church first proclaim the necessity of the work in plain language. Let her urge the clergy to preach it, and, by the admirable arrangement of District Secretaries—a foretaste of the greater usefulness of the Provincial System, the lack of which compels us to pay another premium in doing our work—to introduce missionary enthusiasm by means of visiting clergymen, speaking in the interest of the missionary cause. Let existing Church literature be utilized for spreading the missionary propaganda.

Then let us have missionary pledges, in which a fixed proportion of the amount shall go to diocesan missions, a fixed proportion to general missions, and a fixed proportion to the American Church Missionary Society, to be used for its foreign work; for having assigned specific fields of work to the latter, and consecrated Bishops for those fields, the Church cannot deny her corporate responsibility for that work. But let it be possible for any subscriber, if he desires, to restrict his offering to any one or more of these phases of the work. Only, such restriction, while allowed, should be discouraged.

Then utilize the parochial branches of the Woman's Auxiliary to bring these pledges to every individual in the congregation—men, women, and children—and obtain the signatures of each for a fixed amount, payable quarterly or as may be convenient. Let the Auxiliary committee make no collections of money, but only of subscriptions. When the money is due, let some local party be employed, and paid for his services, to make the collections. There are reasons why neither the Auxiliary nor the rector should be the collector. Let the collector be under bond and report to a missionary treasurer in the parish, appointed by the rector. Let the amounts collected be forwarded entire (after paying the collector) to the treasurer of diocesan missions, who should be charged with the duty of dividing the amount among the several funds, and promptly remitting the same, scrupulously observing any individual conditions as to exceptional application.

Where a rector declines to coöperate, let the work be done through the Woman's Auxiliary in the parish. The results will of course be less satisfactory; but they will be vastly better than the no results of our present system, where the rector is apathetic. And the very knowledge that it would thus be done in case he failed to act, would serve as an incentive to most, even of the number of careless clergy, to bestir themselves into activity. It would also show that the parish is not a "living" or freehold of the rector, designed for his comfortable maintenance, but a field in which he is appointed to *work*.

The advantages of this system would be several. In the first place, it would bring into harmony the several general and local bodies doing missionary work, so that their interests would be identical instead of conflicting, as they are now; it would unite all classes into working for *Missions*, instead of for phases of Missions; it would give greater encouragement and save the present reproach to the Church resulting from the frequent publication of the figures of the contributions to the general Board as though they comprised the whole missionary work of the Church; it would promote harmony in missionary work in place of friction; it would bring the work before each individual in the whole Church separately, wherein he would be obliged to act individually, in place of the present collective method according to which most people quiet their consciences by dropping the smallest available coin into the missionary contribution; and finally, it would relieve the rector of the immediate responsibility, placing it, where it belongs, upon the people, but still giving the rector every opportunity to aid the cause by every means within his power.

We believe that the adoption of this method, followed up by the same excellent work of the secretaries and the executive force which now prevails, would be the solution of the immediate problem of Missions; while the larger problems which bear so great, though often unrecognized relation to the problem of Missions, must at the same time be the subjects of our continual insistence.

But we must not be lukewarm toward the immediate duty, while waiting for the settlement of the larger questions to simplify and expedite the missionary work.

The wheat does not perfect itself in a day; no more will the spirit of prayer in you. To rightly pray, to wholly merge one's will in the divine will, to purely love, to perfectly trust—it is the achievement of a lifetime!—*G. S. Merriam.*

THE Reformed Episcopal body in this country—for the members of which we have only affection—is bereaved for the second time within less than a year, of its Presiding Bishop, the late Dr. Latané having only been chosen to that post to succeed the late Dr. Nicholson, at their convention of last October. Dr. Latané was one of our clergy up to the time of the unfortunate Cummins schism, having at the last (prior to his secession) been rector of St. Matthew's Church, Wheeling, W. Va. The *Episcopal Recorder* now re-publishes his long letter to Bishop Johns, his diocesan, dated Jan. 12th, 1874, in which he announced his withdrawal from the Church's ministry. Dr. Latané's statement of the impossibility of dissociating "Sacerdotalism" from the Prayer Book, would make a strong tract. He said:

"I know that the word Priest is said to be a contraction in the Prayer Book for Presbyter. But Priest is a plain English word, and has a plain English meaning. It means one who has verily a 'sacerdotal function to perform,' an expiatory sacrifice to make, and the real blood of some slain victim to offer unto God. The word is never used by any English-speaking people, or in any English book, except the Prayer Book, in any other sense. Can we be surprised, then, when the Prayer Book calls the ministers of the Protestant Episcopal Church *Priests*, and uses such language in regard to their office, that many of them come to look upon themselves, and their people to look upon them, as really priests, and their office as a priestly office, and the Lord's Supper as a sacrifice, and the Lord's body and blood as in some form *offered* in that sacrifice? Or can we wonder, when such language is used in the Prayer Book, in investing the ministers of the Church with the office of Priest, that the doctrine and practice of priestly confession and absolution should claim a rightful place in the Church? Or can we hope to get rid of the teaching and the error until we get rid of the language which teaches the error?

Many years have now passed since the question of remaining or leaving searched the hearts of the sincere, earnest Low Churchmen of the day. A new generation has grown up. The "sacerdotal" conception of the ministry and the sacraments, taught so unmistakably by the Prayer Book that Dr. Latané could not give a single precedent for his assertion that the terms therein used meant something different from what they meant in other literature, is so generally accepted in the Church as to make the few who traverse the belief, exceptional.

We would not have our brethren who departed from us ever again assume a false position. However tolerant the Church may be to those within her limits who cannot fully accept her own teaching, we can quite understand how untenable such a position would be to men of the intellectual honesty of Latané and his associates.

But as, one by one, the original founders lay down their work, must not the question sometimes suggest itself, whether the divine will was best promoted by the latest of the severings from the old Church of the centuries? Whether on the whole, the divine blessing on the *organic* work of the body—we do not question that that blessing rests on the work of all *individuals* who honestly seek to serve God—has been so unmistakably shown that it can appear that Almighty God has vindicated the movement?

The body started as *Episcopal*. Has it maintained an episcopal character? Has it not confused its orders with ministries of non-episcopal bodies? The Low Churchman valued episcopacy for the "well-being" of the Church. Why, then, was it not protected and maintained inviolate by Reformed Episcopalians?

It is the hardest of all hard deeds, to admit, as a lifetime draws to a close, that the central act of one's life has been a mistake. Only one kind of man can do that; and that is the spiritual giant—the giant in spiritual capacity. St. Peter never so clearly proved his spiritual greatness as when, at the Master's look, he went out and "wept bitterly."

We have no right to suggest to the remnant of those who went out from us, what is their duty. We do not attempt to do so. But if any, touched by the spiritual power of the Master's prayer that they might be one, could be led to see that, praying, he did not fail to establish and to perpetuate a mode and a place in which that unity might be maintained, we should trust that the leading of the Holy Spirit would draw them again to that communion which was their birthright and their spiritual home.

There they would find only a loving welcome from those within their Father's House, whose bitterness and littleness and frailties have contributed to each of the breaches which in times gone by have torn the unity of the mystical Body of Christ.

But such return could be only by the leading of the Holy Spirit. It would be folly for us to attempt to hasten it, by any arguments as to the Church's position.

DISESTABLISHMENT seems to loom more and more vividly before English Churchmen as perhaps the only relief from the oppression of State erastianism. One by one the bands seem to be tied tighter instead of to be loosened, and the parting of the ways between Church and State seems to be the inevitable outcome. The Archbishops' "Opinions" as to the use of incense, based solely on an Act of Parliament; the magnifying of those "opinions" into a test of loyalty; the constant friction over issuance of faculties for the erection of fitting ornamentation; and now, the total denial to the Church of any volition or discretion in the choice of her Bishops, and the point-blank denial of the authority in England of the general canon law—all these are but the most recent manifestations of a hopeless conflict between Church and State that seems inseparable from a condition in which the Church does not in fact embrace the whole people. And when one looks over the list of the politicians of the day in both parties, to find the probable successors to Lord Salisbury in the premiership, the future seems most dismal.

And the worst of it is that the Bishops, for the most part, seem not to appreciate the gravity of the situation. The recent debate in the Upper House of the Northern Convocation showed the Bishops unwilling to take any stand on the moral question involved in the Deceased Wife's Sister bill, that would involve a declaration of the paramountcy of the Church's law on moral matters. The same defect in the Archbishop of Canterbury himself prevents him from being a second Stephen Langton, and few indeed of the Bishops seem free from a like erastianism.

Disestablishment comes, however, more and more into favor among Churchmen in the ranks, Canon Belcher of Bristol announcing himself in a late *Church Times* as a recent convert. "I am told," he says, "that in the Irish parish in which I was born, the Church is far better off now than when it was 'Established'; and that this is true all over Ireland. The Bishops, who are properly elected, get less and the clergy get more than in old times."

But if Churchmen themselves, and Conservatives in politics, would draw up their own Disestablishment measures, and would attempt to safeguard them at least partially from the loss of endowments which attended Disestablishment in Ireland, there would be hope of saving much more of the temporalities of the Church, while at the same time granting her a new *Magna Charta* for her spiritual work.

If Churchmen continue the *non possumus* attitude, it can only be ultimately to face the *possumus* of their enemies.

FOR the convenience of subscribers in Chicago, we have made arrangements with Mr. Thomas B. Morris to present and collect subscription bills, in renewal of the similar arrangement of several years ago, which was then found convenient to subscribers in that city. These accounts thus presented are in no sense to be construed as "duns," and parties preferring to do so are quite at liberty to mail remittances to this office, or to make payments at our Chicago office, 153 La Salle St. Generally speaking, however, it seems to be found more convenient for subscribers to pay a solicitor who will call personally upon them, than to feel obliged to mail checks, and this arrangement is made for the convenience rather of the subscriber than of the publisher.

ANSWERS TO CORRESPONDENTS.

M. M.—(1) A lay server should always be vested in cassock and cotta.

(2) There is no general organization for servers in the American Church.

M E.—The procession, blessing, and distribution of the palms on Palm Sunday is an ancient practice and one which may well be restored. We should suppose your arrangements suggested would be adequate.

E. B.—There is unfortunately no satisfactory book of the sort.

AMONG the many good stories told of the new Bishop of London is the following:

"One day, in his beloved East End, he noticed a dirty urchin playing beside the gutter. 'Hallo, my little man,' said the Bishop, who is a great lover of children, 'what are you doing there?' 'Making a kefeedral,' was the reply. 'A Cathedral,' exclaimed His Lordship, 'but where's the Bishop?' Dr. Ingram's sense of humor, always keen, was quite overcome when the small boy answered, 'please, sir, I ain't got dirt enough to make a Bishop.'"—*Canadian Churchman.*

LONDON LETTER.

London, February 25, 1902.

THE Rev. Henry Mosley, of Worcester College, Oxford, has been presented by Oxford University to the rectory of Eversley, a Hampshire village of only 903 parishioners, in the Diocese of Winchester, and has within a few weeks read himself in. The benefice has now been filled up twice in two years, the late rector being the Rev. R. W. Gallop, deceased; and the new rector is the fourth, I believe, in succession to the Rev. Canon Charles Kingsley, rector for 31 years, and whose famous name is, of course, indissolubly associated with Eversley. In April 1842, Charles Kingsley, then fresh from Cambridge, wrote: "I hope to be ordained in July to the (assistant) curacy of Eversley

EVERSLEY CHURCH.

in Hampshire. In the midst of lovely scenery—rich—but not exciting"; and again in May 1844: "I shall return to you Monday, perhaps rector of Eversley! A bright future opens. Blessed be God! . . . All is settled at last." Eversley, which is within easy reach of London, lies on the borders of Old Windsor Forest, and a considerable portion of the parish consists of plantations of Scotch firs and a noble sweep of open moorland. Somewhere in the sombre wooded recesses of the demesne of Bramshill Park, the stately Elizabethan mansion belonging to the village squire, Archbishop Abbot, an ancestor of the Kingsley family, whilst stag hunting, shot and killed a keeper with a shaft from his cross bow, for which accidental homicide the Puritanized Primate was, as we know, canonically suspended. When the Rev. Mr. Kingsley first went to Eversley the water for Holy Baptism was held in "a cracked kitchen basin inside the font," while the altar was "a square table covered by

EVERSLEY RECTORY.

a moth-eaten cloth"; and so averse generally were his churchwardens to any change from the Protestantism of surviving Puritanism towards the Catholicism of the Church and Prayer Book, that when the new rector proposed having a monthly Eucharist, they only consented on his promising himself to supply the altar wine. "Go where I will in this hard-working world," he had said, "I shall take care to get my last sleep in Eversley churchyard," and so there his mortal body lies. May he rest in peace!

The new Dean of Bangor, appointed by the Bishop of the

Diocese, is the Ven. John Pryce, Archdeacon of Bangor. He is a native Welshman, and graduated at Jesus College, Oxford, in 1851, in which year he was also ordained deacon; and before becoming Archdeacon in 1887 had held several incumbencies in the Diocese and been made Canon of Bangor. He has been actively engaged in the management of the Welsh University, and is the author of several works, some in Welsh, on the history of the ancient British Church. The new Dean is brother to the Dean of St. Asaph, the two Dioceses being contiguous.

The appointment of the Rev. J. H. Bernard, D.D., Fellow of Trinity College, Dublin, and Archbishop King's Professor in Divinity in Dublin University, to the Deanery of St. Patrick's, Dublin, constitutes (says the *Daily Chronicle*) "a new departure" in the history of the Irish Church since it was disestablished; for Dr. Bernard is the first Fellow of Trinity who has, since long before the disestablishment, been raised to the position of a high dignitary in the Church. In former times the association between Trinity College and St. Patrick's, Dublin, was very close, and the ceremony of the conferring of degrees in Dublin University, where the new Dean will retain his post as Lecturer in Divinity, took place within the walls of the Cathedral.

A bronze medallion to the memory of John Ruskin has just been unveiled in Westminster Abbey, being placed at the extreme end of Poets' Corner, immediately above the bust of Sir Walter Scott. With reference to the Abbey fee of £201, 1s., charged by the Dean and Chapter for the introduction of the memorial, to which attention had been drawn in *The Times* by "A subscriber to the memorial to Mr. Ruskin," Canon Armitage Robinson, treasurer of the Chapter, has written to explain to what purpose the fee is devoted. One guinea "goes by custom" to the Clerk of the Works, who superintends the fixing of the movement; £200 "is placed to the Fabric Fund," also in accordance with custom. The chapter, in determining the fee, "follow precedents in the matter," the present scale of fees being "formulated under Dean Stanley about 35 years ago." The powers of the chapter are "taxed to the utmost to meet the annual cost of necessary repairs," which is patent from the fact that the canonry held by Dr. Westcott has been "suppressed for the last 11 years in order that the income attached to it, and the rent derived from letting the Canon's house, may be applied to meet the great debt with which the Fabric Fund has long been saddled." It must be 30 or 40 years before they "can hope to regain" their legitimate number of Canons, unless "some great benefactor should arise who should remove" what, speaking in his own name, the Canon calls "a standing discredit in the case of a church which is of Imperial interest and importance."

The Convocation of Oxford University has lately conferred the degree of D.D. upon the Dean of Christ Church, Dr. Strong having previously fulfilled the statutory requirements, namely, the reading in public in the Divinity School of three expositions of Holy Scripture. The subjects were:—(1) The Power of Absolution given to the Church, (2) The Christian Doctrine of Conscience, and (3) Individual Religion and the Church.

A clerical correspondent has sent to the morning *Standard* a printed circular which he had received from the Rev. R. C. Fillingham, Hexton Vicarage, Hitchen, Hertfordshire. The circular is headed, "The Peace Movement: Appeal to the United States," and begins, "Dear Brother"; and signed, "Yours in Christian fellowship, R. C. Fillingham." The particular movement which Mr. Fillingham has in mind (in addition to his Protestant movement in England) is thus defined: "I am about to proceed to the United States, to address meetings in various places, and so arouse public opinion as to compel the President to intervene with a view to the termination of hostilities and just terms being offered to the Boers"; and the circular concludes by asking for "active coöperation" and for "signatures among your congregation of persons who will support this movement, so that the President of the United States may see that large numbers of Englishmen desire to embrace the side of peace, of righteousness, and of Christ." The priest who forwarded the circular to the *Standard* very naturally objects to its having been sent to him, and expresses "a vague wonder as to what is to become of Mr. Fillingham's parishioners" during his absence abroad.

A crucifix has been erected in the East London Cemetery by the Burial Guild of St. Philip's, Plaistow, in memory of those whose bodies lie in its own plot of graves. On the day of the dedication a procession started from the church, singing the Litany, which was ended by the time the cemetery was reached, and then the *Pange Lingua* and *Vexilla Regis* were sung as the crucifix was approached. After it was solemnly blessed and dedicated, several hymns were sung and various prayers for the faithful departed were said. The cross itself is of oak, about 16 feet in height, the figure of our Lord, which is painted white, being of iron.

Canon Body, who has been rather seriously ill, has now sufficiently recovered to come to London to fulfil his preaching engagements for Lent. Amongst other more notable special preachers at various churches in town this Lent are Canon Knox Little, Father Waggett, S.S.J.E., Father Black, and Father Benson. The special mid-day preacher at St. Paul's this week is the Rev. R. R. Dolling. At St. Alban's, Holborn, the Rev. E. G. Wood, vicar of St. Clement's, Cambridge, is giving addresses on "Certain Spiritual Considerations Concerning the Blessed Sacrament." At St. Margaret Pattens, Rood Lane, a course of lectures is in progress on "Leaders of Religion in Foreign Lands," Father Adderley opening the course with a lecture on "St. Vincent de Paul," and followed by Father Kelly, S.S.M., on "St. Philip Neri," the Rev. Dr. Biggs, Secretary of the Eastern Church Association, on "Vladimir," Canon Childe, the Evangelical incumbent of St. James', St. Marylebone, on "St. Francis Xavier," and Canon Knox Little on "St. Francis of Assissi." A course of lectures is also on at All Saints', Margaret Street, two of the lecturers being the Rev. Mr. Brightman and the Rev. Mr. Mackay, of Pusey House, Oxford, whose subjects respectively are "Christian Rites" and "St. Francis of Assissi."

The Council of the Church Association, at the adjourned meeting on February 20th for further considering the desirability of appealing against the judgment of a Divisional Court of King's Bench in the case of the Bishop-elect of Worcester, unanimously decided not to proceed further in the matter. This decision also means that the Church Association has finally lost its old militant spirit and fighting power, for surely it was organized to be nothing if not a furious engine of litigation. As to the deplorable judicial decision in the Gore case, so long as it stands unoverruled, it settles the municipal law in favor of the erastian view that the confirmation of Bishops-elect is merely a ministerial and formal proceeding. But the august Constitutional phrase is "Church and State," not "State and Church," and it now remains for the Spiritual Power to vindicate, in an heroic manner if necessary, its sacred, inalienable right to elect, confirm, and consecrate Bishops without the least compulsion on the part of the Temporal Power. *Ecclesia Anglicana* (so runs the famous clause in Magna Charta) *libera sit,* and in the long run, as history shows, the Church is stronger than the State in her own legitimate sphere.

The consecration of Dr. Gore to the Catholic episcopate and as Bishop of Worcester took place at ten o'clock last Sunday morning in Lambeth Palace chapel. The Dean and chapter of Westminster desired to have the consecration take place in the Abbey, and accordingly the use of the church was offered to the Primate, but his Grace preferred to adhere to the existing arrangement, obviously made so as to preclude all possibility of any Protestant demonstration. Admission to the chapel was strictly by ticket, and the congregation was a very limited one, as the chapel barely seats more than sixty persons. Among those present of Dr. Gore's friends were Mr. J. G. Talbot, M.P., Mr. F. S. Stevenson, M.P. (both representing the Anglo-Armenian Association, in which the Bishop-elect is keenly interested), the Duchess of Westminster, Lady Frances Balfour, Canon Armitage Robinson (representing the Abbey), Father Rackham, of the Community of the Resurrection, Father Adderley, and several Sisters of Mercy. Sir Frederick Bridge, organist of the Abbey, had intended to send some of his boy choristers to lead the singing, but, owing to an outbreak of measles, was prevented from doing so, and at his suggestion Dr. Huntley, organist of St. Peter's, Eaton Square, supplied the singing boys. The co-consecrators with the Archbishop were the Bishops of Winchester and Rochester and Bishops Johnson (late of Calcutta) and Barry. The sermon was preached, as appointed by his Grace, by Dr. Moberly, Canon of Christ Church, Oxford, and Regius Professor of Pastoral Theology. The most picturesque figure in the procession of the clergy was the Very Rev. Dr. Baronian, Archpriest of the National Church of Armenia in Paris, who was present in grateful recognition of the sympathy and activity of the Bishop-elect on behalf of the persecuted Armenian Christians in the Turkish Empire. The Archpriest (who was amongst the communicants) wore a crimson cope, with headdress of pink satin, and a golden pectoral cross. The Bishop of Worcester did homage to the King yesterday at Marlborough House, and is enthroned in his Cathedral to-day.

J. G. Hall.

Things around us will look better if we first look overhead.

NEW YORK LETTER.

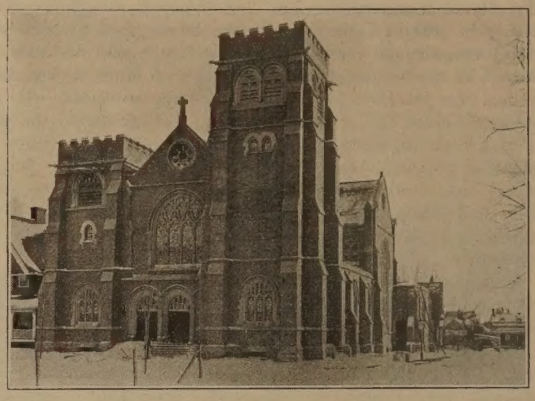
LENT seems to have affected social New York less this year than usual. The opera performance in honor of Prince Henry was attended by Church people in great numbers. Dinners since Ash Wednesday have been many, and there has been hardly any cessation of public pleasures. This social activity has projected itself into the penitential season with more strength than in previous years. There can be no question of this assertion. Yet the opposite indication also obtains. Lent is half over, and in spite of social forces pulling against them, religious functions of all kinds have been remarkably well attended. Vast crowds have attended such propaganda meetings; more easily gathered than heretofore. In both Manhattan and Brooklyn daily Lenten services, held usually at 4:30 or 5, and weekly ones on Wednesday evenings, are being very well attended. As for the noon-hour services, attendance at them beats all past records, and the numbers would have been even larger save for the outrageous weather. Calvary has averaged 200 to 300 daily, Grace 500 to 700, and Trinity has broken all ordinary records with 600 to 750. These are actual figures, obtained upon investigation. In old St. Paul's, where addresses are had on Wednesdays and Fridays only, 300 has been the average for the week. Transfiguration and Holy Communion, Manhattan, and Holy Trinity, Brooklyn, have also maintained past records, the first named growing a little. These figures are all the more gratifying from the fact that in no church has any one speaker been specially advertised. Speakers have been such as the church has to offer at all times, and the attendance seems to be a normal growth and a healthy interest in religious concerns. There has also been real interest displayed in many philanthropic gatherings in which Church people are interested, but which are not under Church direction, as Southern education, Adirondack medicinal reliefs, and missions and orphanages in Cuba.

The Rev. Dr. A. F. Schauffler, superintendent of the City Mission and Tract Society and member of the New York Presbytery, has prepared an article for the publication of his Society, not yet in print, which discusses causes for Episcopal Church growth on Manhattan Island and reasons for lack of growth, at all proportionate to population, by Presbyterian, Methodist, and Baptist bodies. Referring strictly to Manhattan Island, the New York City of 27 years ago, Dr. Schauffler says Baptists in 1875 had a communicant roll of 10,669, Methodists 10,038, Presbyterians 17,104, and Episcopalians 20,984. In 1902 the figures stood: Baptist 13,471, Methodist 17,739, Presbyterian 23,649, and Episcopal 48,535. Referring to these figures, Dr. Schauffler says:

"A study of financial expenditure brings out one potent cause for the growth of one body, and the lack of growth of the others. There are 61 churches and chapels on Manhattan island under Episcopal control. Their total parochial expenditures in 1901 were $1,899,000. Other figures follow: Presbyterian 49 church and chapels, parochial expenditures $556,894; Methodist expenditures $234,936; and Baptist $165,235." Dr. Schauffler takes Episcopal and Presbyterian churches in the same neighborhoods and compares their respective expenditures. Here are his figures: Ascension, expenditure in 1901 for parochial work, $40,442, Old First Presbyterian $18,582; Calvary, $69,091, Fourth Avenue Presbyterian $10,539; Grace, $179,235, University Place Presbyterian, $17,217; Holy Apostles, $14,280, North Presbyterian, $7,303. Causes other than money for the results shown, Dr. Schauffler gives as: 1. The multiplied pastorate, and the employment of lay readers and deaconesses; 2. better system of changing parish heads, preventing in Episcopal churches what he calls the "ravelling out" in others save the Methodist, when one pastor goes and another comes. He considers one-man supervision as compared with committee supervision; Bishop rather than Presbytery, but concludes the advantage over-estimated. He points out summer-closed and week-day closed denominational churches, with those always open of the Episcopal Church, and concludes: "Unquestionably the Episcopal body has legitimately distanced other bodies largely because of an expenditure of financial power, which has enabled it to avoid the depleting influences which have injured others."

The new St. Paul's, Flatbush, the Rev. T. B. Jackson, rector, was opened last Sunday, the opening consisting of a procession from the old church to the new in mid-afternoon, evening prayer, and the blessing of gifts by Bishop Burgess. St. Paul's is one of the old parishes of Long Island. For many years located in a Brooklyn suburb, it has, without itself moving, come to be a city parish, with beautiful homes for miles in all directions. The new church befits its surroundings. In the procession of last Sunday afternoon, beside parish officers, were the Bishop of the Diocese, the Rev. Drs. Swentzel and Rodgers, and the Rev. Messrs. Kinsolving, Hester, Vance, Evans, Fleming, Wellwood, Faulkner, Morrison, Breed, Pycott, and Nies. There were also the consistory of the Flatbush Reformed church, and the pastors of most of the denominational bodies of that part of Brooklyn.

The new church is built of gray mottled brick, trimmed with gray Indiana limestone, and is of Norman Gothic cathedral style of architecture, the roof forming a cross which shows distinctly in the ceiling, although not on the ground plan. There are two square Norman towers, one on either side of the main

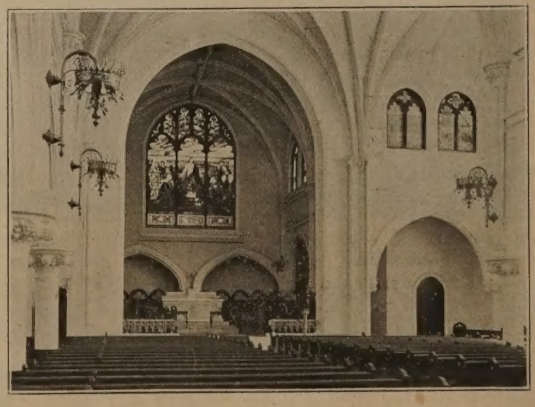


ST. PAUL'S CHURCH, FLATBUSH, L. I.

entrance, the latter of which is seventy feet high and is arranged so that a chime of bells can be placed in it. The towers are connected by means of a gallery, access to which is had from a winding stairway. These towers contain commodious rooms, capable of being utilized for various purposes; but at present only used for ventilating apparatus.

The interior of the church is finished in natural colors marked off to represent blocks of stone, and the Gothic treatment has been carefully carried out in all details.

To the east of the choir is the vestry room, opening into the choir room, which in turn connects by a flight of steps with the robing room in the basement. To the west of the chancel is a small chapel capable of seating about eighty persons. It can be used independently of the church. The steps leading to the altar and the chancel are of white Sienna marble. The windows are of stained glass, some of which are memorial gifts. The main chancel window is exceedingly beautiful. It is the gift of Mr. and Mrs. William A. A. Brown, given by them in memory of the late Dr. J. C. Skene. It represents Christ as the Good Physician, and at the bottom of the window is the following inscription: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The pulpit is of white statuary marble, and is the gift of Mrs. T. G. Jackson, wife of the rector of the church, in memory of her parents, Mr. and Mrs. S. T. Fairchild. The altar is also of white marble, and is the gift of the Matthews family, in memory of the late William Matthews. There are a very large number of other memorial gifts. The Living Church gave a history of the parish, and a



INTERIOR—ST. PAUL'S CHURCH, FLATBUSH, L. I.

portrait of the rector last year, when building plans were announced.

The unfortunate Greenwich Point complication is still on.

There was one of those "union churches" which so often bring trouble. It began as a Congregational meeting-house, with a condition about the title to land, and was afterward a Baptist place of worship. After having been unused for three or four years, some legal trustees offered it to Archdeacon Bryan of Queens and Nassau, and through his exertions the title to the property was vested in the Church. Money was expended to put it in shape and services were regularly held, although not without some demonstrations on the part of local denominationalists. Canon Bryan held firmly to his legal rights, although it must be said that he came by those rights without his seeking, and maintained them with dignity and charity. Congregationalists brought suit for possession of the property and last week the Archdeacon was compelled to defend his title. In regard to the matter, he said he regretted the necessity of appearing in court, but that the rights of the Diocese had to be protected. "We have," said he, "a five-year lease from a majority of the old board of trustees and a relinquishment of the rights of the heirs of the original donors of the land." He adds that he cannot see why the Church should be barred. Decision has been reserved, but the Church is in possession.

Adjustment of Holy Sepulchre matter has been effected through permission of the Standing Committee to the vestry to mortgage the property an additional $6,000, making the total bonded indebtedness $18,000 on a valuation of $45,000. With the proceeds the $5,000 allowed the Rev. Dr. Thomas P. Hughes is to be paid.

The funeral of the late Frederick D. Tappen took place from All Souls' Church, and in the absence of the rector, the Rev. Dr. R. Heber Newton, in California, was conducted by the Rev. Dr. W. M. Grosvenor of the Incarnation. He was assisted by Dr. Mackay-Smith, and the assistant at All Souls', the Rev. Walter E. Bentley. Representatives of the vast financial interests of New York were present, and during the funeral, flags of the Stock Exchange and most other Wall Street institutions were displayed at half-mast. Mr. Tappen was the founder of the Gallatin National Bank, and identified with many up-lift agencies, as well as with many of the financial interests of the city.

The March meeting of the Brotherhood Local Assembly, held at Ascension Church, the Rev. Percy S. Grant, rector, was a missionary one. The afternoon speaker was Archdeacon Bryan of Queens and Nassau, who gave the foundation idea of missionary effort, with much practical experience in the shape of points. In the evening the Rev. I. W. Beard of the City Mission gave the local color, and the Rev. Dr. Lloyd spoke briefly of Missions in general, especially of those abroad. Assembly meetings are well attended this winter, and locally the Brotherhood is alive and doing good work. The April meeting will be with St. Agnes' chapter, Trinity parish.

A NEW SCIENCE.

"Our horizon has widened, and we recognize that the trained catechist is as necessary in the Sunday School as the trained teacher in the schoolroom, or the trained nurse at the bedside. As much more necessary as spiritual welfare is more than material welfare.

"Simple faith, learned at the mother's knee, beautiful, holy, necessary as it was and is, is not meeting all the demands of our age and time.

"The child of to-day must go out fortified with a living, loving, intellectual faith. He is not facing persecution, exile, or death; but a danger graver than any of these, the fatal disease of unbelief which permeates a compulsory education system, and is exhaled by pulpit and press, by college president and business man, by the shopmate at the counter and the laborer in the street; a danger as grave as it is insidious.

"In the intellectual world we count that teacher successful whose students pass the yearly examinations and who show in future years that they built upon a firm foundation.

"In the spiritual world he is the successful catechist whose children carry from the Sunday School the germs of knowledge that have reached the heart and the conscience as well as the intellect, and that have created the desire to know more in order to behave better. 'It is not so much that children should know what they do not know, as that they should behave as they do not behave.'

"The knowledge, of course, is necessary, and the catechisms are not all at fault. We must know the nomenclature of our subject. What then? Simply this: the successful catechist goes before his class prepared 'to question the lesson into the child's mind and then to question it out again.'"—Mrs. E. M. Baird, in *Catholic World Magazine.*

Holiness is never under the necessity of advertising itself. —*Ram's Horn.*

DEATH OF BISHOP SPALDING.

The venerable Bishop of Colorado passed to his rest at midnight of March 8th, at Erie, Pennsylvania, after long weakness and growing disability. It was felt when he left Denver in the winter for the home of his son in Erie that it was more than probable that he never would be able to return.

The Rt. Rev. John Franklin Spalding, D.D., was born in Belgrade, Maine, Aug. 25, 1828. He graduated at Bowdoin College in 1853, and at the General Theological Seminary in 1857. In the latter year he was ordained as deacon, and in the following year as priest, by Bishop George Burgess of Maine. For two years he was missionary at Oldtown in that Diocese, after which for something more than a year he was rector of St. George's Church, Lee, Mass., and for a short period was assistant at Grace Church, Providence, and then officiant at St. John's, Providence, until April, 1862, when he became rector of St. Paul's Church, Erie, of which his son is at present rector. Here he remained for nearly twelve years and until his consecration to the episcopate. It was in 1873 that he was elected Missionary Bishop of Colorado, with jurisdiction also in Wyoming and New Mexico. He was consecrated Bishop on Dec. 31st in that year by Bishops McCoskry (Michigan), Bedell (Ohio), Talbot (Indiana), Coxe (Western New York), and Kerfoot (Pittsburgh). The enormous territory over which he was given jurisdiction was at that time filling up rapidly with a new population, and Bishop Spalding threw himself earnestly into missionary work, laying foundations wherever opportunity presented itself. Gradually his field became more contracted as the necessities of the case and the increasing missionary vigor of the American Church gave opportunity for the erection of new missionary districts. A Bishop was elected for New Mexico at the next General Convention after Bishop Spalding's consecration, but Wyoming remained annexed to his jurisdiction until 1886. In 1887 Colorado was organized as a Diocese and Bishop Spalding became the first Diocesan. The creation of the western part of the state into a separate jurisdiction in 1892, afterward annexed to the Missionary District of Salt Lake, further relieved the pressure resting upon the Bishop of Colorado; but his increasing age and resulting weakness made it more and more difficult for him to meet his appointments, and of late years he had been obliged to delegate duties wherever possible, though never losing his interest in the work of the Diocese and doing personally whatever fell within his power.

THE LATE BISHOP SPALDING.

Bishop Spalding's published works have been valuable and helpful. His first important book comprised a course of lectures delivered and afterward published under the title *The Church and Its Apostolic Ministry,* in which he argued most ably the necessity for maintaining inviolate the apostolic ministry. His next volume was entitled *The Best Mode of Working a Parish,* and is generally considered the best of all standard works upon the practical aspect of priestly work. His last volume was one of apologetics under the title *Jesus Christ the Proof of Christianity.* His addresses and pamphlets, variously published, also evinced a powerful pen and invariably showed the careful thought which the Bishop always gave to his literary work.

His successor has already been chosen in the recent election of a Bishop Coadjutor, and, as was the case two years ago in the Diocese of Alabama, the elected Coadjutor, Dr. Olmsted, will be consecrated as Bishop of the Diocese.

Just before Decoration Day I questioned my small pupils about their knowledge of the object of the anniversary, with a rather startling result.

"What do people do on Decoration Day?" queried I.

A pause ensued; but finally one little fellow said:

"I know. People go to the graveyards and dig up the funerals."

H. B. H.

LACK OF CANDIDATES FOR THE MINISTRY.

The Bishop of Maryland, in *The Maryland Churchman.*

I HAVE been asked to give the substance of my address to the clergy of Baltimore at the informal Conference held at the episcopal residence on the 6th of February. I can give only the substance, since the address was not written.

I said that my purpose in speaking was to call to their notice and consideration certain facts which to me seem appalling: the great falling off in the number of persons ordained; in the number of candidates, and of those in any way seeking Holy Orders. These things are owned and sorely felt, not only in our own Church in this land, but in England and among all denominations. As an illustration, in the Diocese of Maryland no new postulant has been enrolled since June 1, 1901; no new candidates since December 12, 1900 (a year and two months); no new name added to the ministry by ordination for almost two years, that is, since June, 1900, when the last deacon was ordained.

If these facts are well considered, I am sure all will say with me, that they are appalling; that I and the whole Church have reason to be troubled.

A few words about the causes, but very briefly. I will only name most of them without enlarging; asking others to enlarge and to think.

1. The very great growth of worldliness, using the word not in its severest sense, but simply as expressing ardent pursuit of temporary interests.

2. The great increase of worldly wealth, all over the world, but especially in this land.

3. The massing of wealth in enormous sums in individual hands.

4. The combination of such fortunes in commercial and other enterprises, gigantic beyond anything before known. (Both these two causes tending to multiply greatly the attractive power of this world.)

5. Result of these, a dominant and almost tyrannical commercialism, or money-seeking.

6. Wonderful progress in knowledge, natural science, and in enthusiasm for such studies and inventions.

7. The changes and lowering in the standards of universities and colleges in trying to meet these demands of the age, and substitute immediate technical training for the broad, full, liberal education, based upon the foundation of the ancient classics, as necessary preparation for special professional study.

8. And last, something lacking on the part of the clergy—and of this one point I wish to speak a little more fully.

We, of the clergy (and I include myself in this defect), have unconsciously permitted our own standard to be lowered by this over-mastering worldliness. We are rather apologizing for the ministry as a profession instead of boldly asserting its divine grandness and authority; practically treating it, as many of our people do, as something for the convenience and pleasure of the people, and largely under their control.

We are at fault, I think, in failing to press upon young men with bold authority the duty and call to this holy work. We reverse the method of our Lord and his first Apostles. They did not wait to have men come to them and say, "I have an inward assurance that I am called to the Ministry."

They sought out fitting men themselves. They did the calling. It was the voice of authority that called the fishermen from their nets, and the tax collector from his desk; that said to the people, "Look ye out among you seven men full of the Holy Ghost and of Wisdom whom we may appoint." It was not first *our* inward consciousness, but the authoritative choice and will of the eleven that called Matthias from simple discipleship into Apostleship.

A few words as to the remedies. First, more prayer to the very end. I am thankful for the new words in the Litany asking the Lord to "send forth laborers into His harvest." I wish we prayed it much oftener than we do, in words, and very much oftener in act.

And I am thankful for the Ember Week prayers. What an opportunity they give, as often as they come, for some few earnest words to all the people.

Next, much more frequent, and bolder, direct, loving, personal appeal to young men. We should be on the watch for them. I think almost every fair congregation might always have at least one candidate. I know many congregations which have not furnished one in ten years.

Next, a high spiritual standard in such urging; not the honorableness, or the pleasantness, or satisfactions, or social advantages. And above all do not let the question of money come in. Take higher ground; on those grounds no wonder the world wins.

As a contrast to these wrong methods, let me give you a few Apostolic words from one of my predecessors, Bishop Whittingham: "Brethren, I will not detain you for discussion. But I do ask your help. Give me your prayers; give me men; give me the needful money; give me your full sympathy in trying to bear this great burden and to do this great duty."

CURIOSITIES OF EXTEMPORANEOUS PRAYER.

By Albert E. George.

MANY a minister has an opportunity with extemporaneous prayer that the minister using a liturgy cannot claim.

Whether it is wise to use it always is doubtful, but that it is used is constantly coming to view. Sometimes a minister may be so full of classical idioms that his knowledge is really burning for some sort of expression. No doubt the following prayer has its defense in this light, where Latin was an unruly member in his diction. He prayed, "O Lord Jesus Christ, thou art the *ne plus ultra* of our desires, the *sine qua non* of our faith, and the *ultima thule* of our hopes."

Strange freaks of the imagination are bound to come in, where they are not wanted, and stranger things will come up when the church building is very hot and the congregation small. A minister once, in praying, was somewhat nettled at the absence of many from his religious meeting, even though the day was extremely hot and sultry. He prayed for them in these words, "that instead of joining in the worship, they were quietly at home sitting at their own *firesides.*"

Everyone knows that extemporaneous prayer even under the best management leads to personalities. Many instances could be quoted to show this, but few have reached the printed page. Emerson, when he started his new teaching in theology, exasperated the patience of not a few orthodox ministers. One felt constrained to say in his prayer: "We beseech Thee, O Lord, to deliver us from ever hearing any more such transcendental nonsense as we have recently heard from this sacred desk."

Whitfield had his patience tried and not subdued till he prayed for a minister, who had some difficulty in making an extemporaneous prayer. He prayed "that God would open his dumb dog's mouth."

A poor offering on Sunday occasionally moves a ministerial mind to strange expressions and impulsive thoughts. One in London found his indignation against a poor offering in these words:

"Forgive us, O Lord, if at any time we have given pence, when we should have given silver, if we have given silver, when we ought to have given gold, and we have given gold, when we might have given bank notes."

Summer congregations in not a few places swell the ordinary number attending a village meeting house. The sight of a diminished audience, when the fall of the year came, for the summer resident had returned to the city, led the minister to pray:

"O Lord, now that our summer visitors have departed, wilt thou take their place in our hearts!"

If the crop is poor, inelegant phraseology is bound to creep into an extemporaneous prayer. Many instances might be quoted but none so frank, as the one uttered, when the potatoes were plenty in Scotland, by a minister who prayed thus: "We thank Thee, O Lord, that there is no potato blight this year."

To top the climax of curiosities, no prayer certainly was more unnecessary than when a minister returned to his flock after having a new set of false teeth put in, the deacon seized upon the occasion to pray thus:

"Lord, we thank Thee that Thou hast brought back our dear pastor, and now that Thou hast given him his new artificial members, bless them to the proclamation of Thy truth."

Some see dignity, if not pathos in the recent prayer of a well-known Nonconformist upon a sweltering day. He said: "Many of us live by the sweat of the brow, some of us by the sweat of the brain, and many by the sweat of the heart. That, O Lord, Thou knowest is the hardest sweat of all."

Is there not a practical reason for a liturgy?

If you desire to say the right thing, think twice before you speak.

Helps on The Sunday School Lessons.

Joint Diocesan Series.

Subject.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. Edw. Wm. Worthington, Rector of Grace Church, Cleveland

THE SERMON ON THE MOUNT.

FOR THE SUNDAY NEXT BEFORE EASTER.

Catechism: Word "Sacrament." Text: St. Matt. vi. 33. Scripture: St. Matt. vi. 19-34.

THE Joint Diocesan Committee's choice of the lesson for this Sunday next before Easter seems to invite a word of gentle remonstrance. It is Palm Sunday, the day of the Triumphant Entry. It is the Sunday which ushers in the Holy Week. Before another Lord's Day shall have come, the great scene of the Passion will have been rehearsed and re-enacted in the Church. To turn aside from these great and appropriate themes, to study even an important portion of the Sermon on the Mount, is an ill-judged departure from the reasonable and orderly sequence of the Christian year.

Our Blessed Lord, having previously taught that the religious acts of the Christian (almsgiving, prayer, and fasting) must be directed to God rather than to man (St. Matt. vi. 1-18), now proceeds to declare that the treasure of the Christian must be laid up in heaven rather than on earth.

Treasure laid up on earth is never safe (verse 19). The thief may rob; and, even if he spares, the moth and rust may destroy. The only treasure that is safe, is that which is laid up in heaven (verse 20): in other words, the way to have and to keep, is to give. O wondrous love which would not deprive us even of God's lower gifts, but would teach us so to bestow them that we may find them again after many days. Treasure has the power to draw the heart after it (verse 21). Therefore the wise man of the Kingdom will place his treasure where he hopes soon to be and to remain forever, rather than in a world which is at best only his temporary abiding place.

Can we have a divided affection: treasure on earth and treasure in heaven?

Christ says No, and illustrates with a parable.

Our supreme attention cannot be drawn in two directions at once. The eye of the body must be "single" (verse 22), straightforward, fixed steadily in one direction. To try to look at two objects at the same time is to see nothing, and practically to be in darkness (verse 23). The soul, too, has its organ of vision (the heart, spoken of in verse 21), which must be wholly fixed upon God, if we would be full of the light of God. If the eye of the soul is fixed partly upon God and partly upon earthly treasure laid up and hoarded, the real self is in utter and complete darkness.

God, then, will accept no divided service. "Christ compels a decision of the heart," and will have no one lose eternal life, through fruitless endeavor to serve two masters (verse 24).

At this point our Blessed Lord passes on to the strict enforcement of trust in God, as an obligation which rests forever upon the children of the Kingdom. The section of the Great Discourse upon which we now enter, is closely connected with the section which has gone before: they are joined with a "therefore" (verse 25).

The true member of the Kingdom has fixed his affection solely upon God (verse 20): his treasure is laid up in heaven (verse 20). It must not, it cannot, be with him as though he had no Father, no care to look to, no heavenly and watchful providence over him.

Our Blessed Lord illustrates. He would have no member of His Kingdom *over-anxious* about food and raiment (verse 25). If we trust God, He who gave life will sustain life, and He who made the body will provide for the body a suitable covering (verse 25). "His mercy is over all his works" (Ps. cxlv. 9; *cf.* St. Luke xii. 6). He feeds the fowl of the air, that cannot reap, that cannot gather into barns (verse 26). Will He do less for man?

Man *cannot* be independent of God. No anxious thought of his will increase the height of his body, or lengthen the days of his earthly life (verse 27). "The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season" (Ps. cxlv. 15).

As with food, so with raiment. God beautifully clothes the flower of the field (verse 28). "The natural hue of the lily is far more to be admired than the dyed garments of a king" (verse 29). Of what small faith is the man of the Kingdom, who, beholding how God clothes even inanimate things, soon to be destroyed, doubts the willingness of the same Heavenly Father to help *him* find suitable raiment (verse 30).

Christ proceeds now to picture, not the faithless anxiety of the poor, but rather the exceeding folly of the rich: those who are consumed with care, not to be fed, but as to *what* they shall eat; not to find raiment, but as to *the kind of raiment* with which they shall be clothed (verse 31).

This is folly like unto that of the Gentiles, who pray to their gods, and busy themselves overmuch, only to secure delicate food and gorgeous raiment (verse 32).

We may read side by side verses 8 and 32 of this chapter. In both sayings Christ assures us the Heavenly Father has knowledge of our needs. On the strength of this, two things are bidden: first, that we shall pray (verse 9); and next, that, having prayed, we shall trust.

The Master has given warning against earthly anxiety; He has told us what *not to seek*. He now tells us what we may seek, and even be anxious for: "The Kingdom of God and His righteousness" (verse 33). These we *must* seek, and "seek first": first in time, first also in intensity. Having sought them first, we may trust God for the rest. Christ pledges Himself that under such circumstances of devotion (alas! how rare!), the necessary things (food and raiment) shall not be wanting to His trustful servants (verse 33).

Finally, having forbidden anxiety over the present, Christ proceeds to forbid anxiety over the future (verse 34). We must not burden to-day with the weight of to-morrow's care. The morrow will bring its own burden, which need not be anticipated. Then, too, the morrow may not be a distressful morrow, after all. The evil of to-day (its vexation and trouble) is sufficient for the day (verse 34). The future, no less than the present, is in God's safe keeping. If to-morrow brings a cross, He who sends it will give us grace to bear it.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

OUR LORD'S TEMPTATION.

To the Editor of The Living Church:

IF THERE is any one fact which Church history describes in clear language, it is that old heresies have a fashion of re-asserting themselves from time to time with a most ingenious perversity. Athanasius may confute the Arians, Augustine may crush the Pelagians with his learning and rhetoric, but still Arianism and Pelagianism lift their heads in our days and walk abroad among us in undisturbed confidence. In fact it would seem that any heresy can always obtain an advocate and a hearing at the present day, if we are to judge from what is called the current theology.

And this has just been exemplified in a most striking fashion by an address given by Dr. Hodges of the Cambridge Theological School to the students of the University of Pennsylvania, on Sunday, March 2d. The subject of the Dean's address was Temptation, and if he is correctly reported in the daily papers, he called the Temptation of our Lord a mere fiction. Here is his language:

"The parable of the prodigal son has not a fact in it from beginning to end. There was no prodigal son; there was no famine; no fatted calf; no elder brother. This was a beautiful story which Jesus told, and he made up every word of it. But it is so true, so vitally true and blessedly true, that all the studious saints from the beginning of the Gospel to this present hour have not discovered all its truths. Nothing can be truer than the parable of the prodigal son.

"So it is with the temptation. It has no place whatever in the world of fact. Taken literally, it never happened. Jesus and the

devil never stood side by side looking down upon the courtyard of the temple. The temptation belonged to the world of spiritual truth."

In other words, then, our Blessed Lord was either the victim of an hallucination, or a conscious deceiver, for He has allowed man in all ages of the Church to believe that His Temptation was a real one; and that, while He had not the capacity for yielding to temptation, He had the capacity for appreciating its force and power.

Now, I submit, sir, that in the above quotation, which is taken from a Philadelphia daily paper, there is nothing new. On the contrary, it is the old heresy of the Tübingen School, the error of Strauss and Renan rehabited and dressed in modern garments. But the sad fact of it is that the lecturer or preacher, whichever he may be, occupies a position of importance in one of our theological seminaries, and is also a delegate to the General Convention. It bodes evil for the future of the Church when such statements are allowed to pass current for learning; for it takes but very little reading to know that a Protestant like Alford does not hesitate to say of St. Matthew's account of the Temptation, "That the whole is undoubtedly an objective historical narrative." And in this statement he is in perfect accord with the Catholic teachers from St. Athanasius and St. Leo to Bright and Liddon.

But the Cambridge Dean dismisses them all with a wave of his hand and boldly asserts that our Lord's Temptation was a mere fiction. His modesty is only equalled by his learning, for had he made this astounding statement to any ordinary congregation, it would have passed unnoticed; no one would have paid the slightest attention to it. But the address was given at Houston Hall, and in the audience it is said that there were several prominent clergymen, and hundreds of students. So this is the utterance of one who is supposed to be an instructor of men who are looking forward to the sacred ministry. *"Tuis custodiet ipsos custodis."*

Geo. Wm. Lincoln.

St. John's Rectory, Newark.

THE "PEACE OF ROME."

To the Editor of The Living Church:

THE letter of the Rev. John Williams gives a note of warning, clear as a trumpet, to those who are longing for what they vainly fancy the peace of Rome. Whatever our faults, and they are many, we are free men. Perhaps in some respects too free, but nevertheless we are free, not slaves, afraid to whisper our complaints to our fellows. For this let us thank God and fight on fairly and honestly in our battle.

Newark, N. J. H. P. Scratchley.

ROMAN METHODS.

To the Editor of The Living Church:

HERE is a sample of "Roman casuistry," and in all probability the story will be repeated elsewhere as the occasion suits the purpose.

Recently two Paulist Fathers, mission priests of the "Holy Roman Church," held a mission in Minneapolis for "Non-Catholics." Of course they made the American Church the citadel of their attack. Speaking upon the subject of authority, the preacher said:

"The Episcopal Church has no authority. You will find, for instance, say in New York, taking it as a sample—I do not speak in controversy or bitterness, but take it in New York, where lots of their ministers, or some of them, come to our own house and are friends. It is not a question, therefore, of enmity, but take the fact. We said, not long since to one of them, 'How is it that a man in New York City may deny the divinity of Christ, and yet the Bishop cannot touch him?' You know they drew up an article not long since, a paper—both High Churchmen and Low Churchmen—saying that some man denied the Divinity of Christ, and wishing the Bishop to make some declaration. The Bishop answered that he was not willing to make a declaration about the Divinity of Christ, 'lest future generations'—this is verbatim—'lest future generations be hampered in their freedom of belief.' There is no authority to decide, so men can decide that Christ is God."

The Rev. I. P. Johnson, rector of Gethsemane, sent the above extract to Bishop Potter and received the following reply:

"The statement is impudently false, with no vestige of foundation in any paper or communication or utterance, whether of mine or of any clergyman of the Diocese of New York."

Does the end justify the means?

St. Paul, March 6th. W. L. Cullen.

"REGNUM DEI."

To the Editor of The Living Church:

AS TO the wide learning displayed in this book there can be no question; as to the value of its treatment of the subject I beg to submit the following considerations:

But first let me state two important facts that should be borne in mind: (*a*) We have to do with the doctrine of the Kingdom as set forth by the Holy Spirit in the Bible *as we have it to-day;* and not with the gradual evolution (and revelation) of that doctrine during the process of the ages and while the Bible was a-making, so to speak. (*b*) While what appears first in a book (*e.g.,* preface) may have been written last, what has been written last may often have been in the mind of the author from the beginning—this with reference to the Bible.

(1) In the discussion of "The Kingdom of God in the Old Testament" (Lect. I.) the author makes no reference whatever to the promise to Abraham (Gen. xii. 2, 3). Yet this text alone is sufficient to fix for all time the identity of the historic Kingdom of God; to fix its identity, not, of course, to reveal its development. Thus the author sets sail upon his voyage of discovery without a compass. Observe, in passing, that God did not promise to make of Abraham a great *Reign;* hence the very title of the book is sufficient to condemn it.

(2) In the discussion of "The Kingdom of God in the New Testament" (Lect. II., III.), the author does indeed give a passing glance (p. 65) at the words of the Angel to the Virgin Mary (Luke i. 32, 33), but fails entirely to see their bearing upon the historic development of the Kingdom. Thus he discards the chart divinely provided.

(3) Again he makes no reference whatever in this connection to the Royal Proclamation of the Kingdom by the King Himself (Matt. xxviii. 18, 19, 20)! Thus he seems to have entirely ignored the existence of the Polestar.

Without compass, chart, or Polestar, is it any wonder he is very uncertain in the end as to his whereabouts (see Preface, vii.)?

(4) A sample or two of his aberrations: He argues that the Church is not the Kingdom of the Messiah, much less is it the Kingdom of God; but the Church is the Body of Christ (Messiah); and so, according to the author's reasoning, would seem to be much nearer and dearer to Him than either Kingdom! Again he argues that the Church is not the Kingdom of God but is only *becoming* such. Then the Kingdom of God is but an idea and the Church is the only real thing; the Kingdom will only exist as a reality when the Church *becomes* it!

The fact of the matter is, the (historic) Kingdom of God revealed in Holy Scripture is absolutely nothing else than the Church Visible established by Christ—the *thing,* not the idea. There is an *ideal* Kingdom to be realized hereafter; but it is equally the ideal of the Church, and does not exist yet, and will only exist when realized in the Church. That is, the Kingdom of God and the visible Church of Christ as *realities* are absolutely and essentially one. And we must argue from this Scriptural identification (see texts above) to the interpretation of other Scriptural references to the Kingdom. And then we shall see some wonderful re-adjustments in our theology. I challenge the Church to consider this thing. C. C. Kemp.

DR. JOHNSON'S SERMON.

To the Editor of The Living Church:

THE sermon of Samuel Rosevelt Johnson, then rector of St. John's Church, Lafayette, Ind., at the ordination of the Rev. Andrew Wylie, D.D., was preached in St. Paul's Church, New Albany, on the Second Sunday in Advent, 1841, and was published in pamphlet form by John B. Seaman, Lafayette, in 1842, "by request of the Bishop and clergy present."

Several years ago I called attention to it through the columns of your paper and quoted the closing paragraph as in your last issue. Yours,

Indianapolis, March 8, 1902. Willis D. Engle.

THE SMALL STIPENDS OF THE CLERGY.

To the Editor of The Living Church:

FOR the benefit of some in either the East or West who may think that the Church in this Diocese is very rich in this world's goods, I send you the following comparative statement of salaries paid in the Dioceses of Georgia and Milwaukee. The former are taken from the address of the Bishop of Georgia

at his recent tenth anniversary, while the latter are from the Journal of 1901.

I may state that in the case of the organized missions in this Diocese, I have omitted one or two of the very small salaries of a few dollars or so, and where able, have reckoned places where a priest serves more than one point as one salary. I think, however, that the exhibit is quite truthful and correct enough to prove the fact that the salaries in this Diocese are very small.

Reckoning All Saints' Cathedral, Milwaukee, as having two clergy with total salary of $1,300, I get the following result:

Milwaukee Diocese:

34 rectors receive $36,485, giving an average of..... $1,073
36 missionaries receive $13,491, giving an average of.... 375

Including grants from diocesan mission board, and no assistance from the D. and F. Board.

Georgia Diocese:

26 rectors receive $38,000, giving an average of..... $1,461
38 missionaries and teachers receive $19,000, or an average of $500, including diocesan and D. and F. Board assistance.

Respectfully yours,
Mauston, Wis., March 8, 1902. Herbert C. Boissier.

THE GREAT SCOTTS.

By Roland Ringwalt.

WHOEVER the "great Scott," so frequently invoked in popular expletive may be, there are two Scotts of whom everybody has heard. In the graceful language of Sir Henry Bulwer, "If Waverley and Guy Mannering had made the name of Scott immortal on our side of the Atlantic, Cerro Gordo and Churubusco had equally immortalized it on the other." Walter Scott studied law in his youth, and so did Winfield Scott. Walter Scott was an amateur military man in the days when a French invasion seemed possible. Winfield Scott became a soldier and won deserved renown. Walter Scott had a liking for politics, a liking which lasted from his youthful and imprudent campaign song until the mournful day when the Radical mob pelted the veteran Tory. Winfield Scott had a political strain in him, and his obvious desire for the Presidency led him to do and say things more befitting the irascible old gentleman in a comedy than a dignified commanding officer. Walter Scott was fond of military men, who were also men with a taste for reading. Winfield Scott had a grasp of the best English literature, a relish for strong prose and clear verse. Remember that Walter Scott's favorite brother was in the British army; that he delighted in his son's military pursuits; that he would himself have been a soldier but for his lameness; that his favorite character in all his novels was Colonel Mannering; that the man he most admired was the Duke of Wellington. Walter Scott was as military a character as can be found in the ranks of non-military men. Winfield Scott was more of a reader and scholar than ninety-nine out of a hundred of the officers of the old army. The two great Scotts would have liked each other.

It is worth while asking why Walter Scott, apart from his literary merits, has a personal popularity which is widespread nearly seventy years after his death. There is no man who reads at all who has not heard of Lockhart's admirable life of his father-in-law. Winfield Scott, though he outlived Walter Scott by a generation, is better known by his nickname of "Old Fuss and Feathers" than by his exploits, soldierly and striking as they were. It would be easy to find intelligent Americans who do not know that General Scott wrote an autobiography. It would be very difficult to find anyone who has read that autobiography without smiles, chuckles, and even guffaws.

This fact ought to be pondered. Walter Scott deemed it a great honor to have won the friendship of the Duke of Wellington, for, as Lockhart tells us, "Scott always considered it nobler to have done things worthy to be written than to have written things worthy to be read." That represents the feeling of most men. There is no doubt that military biographies are as a general rule more popular than literary biographies. Yet Walter Scott won the popularity Winfield Scott sought. Both men were brave, honest, kind, patriotic, upright before man and reverent before God. But Walter Scott was free from vanity, while Winfield Scott displayed it on all occasions.

The reminiscences of Winfield Scott collected by General Keyes are amusing, and the egotism they display is such that many readers find it hard to credit them. A peep into Scott's autobiography, however, will vindicate Keyes. Here, for instance, is General Scott's way of saying a wound kept him from going to New Orleans: "Thus the soldier of the Niagara lost the opportunity of sharing in Jackson's brilliant victories near New Orleans. He might in the beginning of the campaign, when he preferred the Northern frontier, have gone South if he had so chosen. But, as is said in Rasselas, 'No man can, at the same time, fill his cup from the source and from the mouth of the Nile.'" He compliments his wife by saying that she was "a young lady more admired in her circle than her soldier-husband, who, however, was highly feasted and honored everywhere in Richmond by the whole State—that is, by the Governor, Legislators, Judges, and many other of her first citizens united." Scott concludes his readable little sketch of General Taylor by saying that Taylor "left behind him not an enemy in the world—not even in the autobiographer, whom, in the blindness of his great weakness, he, *after* being named for the Presidency had seriously wronged."

Anyone who has read Walter Scott's beautiful little fragment of autobiography will see that the two Scotts had different ways of expressing themselves. We, as Americans, owe a heavy debt to the soldier who so handled our forces; and do not, simply as Americans, owe any debt to the combative Briton who longed for our humiliating defeat in 1812. But the frank, modest, unaffected Walter Scott, who always esteemed others above himself, wins our admiration. We may not think that the laird of Abbotsford was bound to look up to the Duke of Buccleuch, but there is no denying Scott's sincere homage to the head of the clan. We may not think that Southey's verse was better than Scott's, or that Miss Edgeworth's stories surpassed the Waverley novels, but Scott thought so. Some of us do not admit that Joanna Baillie was almost the equal of Shakespeare, but Scott's compliments poured from an honest heart. The other Scott, by his spleen, his vanity, his jealousy, his incessant posturing, did what no malicious enemy could have done—tarnished his shield. As a rule deeds speak louder than words. In the case of the two great Scotts, however, the man of words has won friends by his simple modesty; while the man of deeds, of marches, of battles, of wounds, made himself the target of his own generation, and has, for many readers, almost buried his performances under his paragraphs.

A glance at the two lives will show how little, apart from his books, the Scotch Scott achieved, and how great a record was made by the American Scott. Walter Scott was a lawyer of no special fame, and a good Sheriff. He was a partner in an unsuccessful house, and he bought an estate he had not means to support. Winfield Scott braved the rigor of the Northern frontier and the glare of the Mexican sun. His labors, his hardships, his exploits, would have won him a fame not far behind that of Jackson had not his unfortunate boasting grieved his friends and delighted his foes. The lion in this case brayed like an inferior animal. If Scott had not been absurdly fond of blowing his own trumpet his trumpet would be blown to-day. It is the modesty, the utter absence of all affectation that has imparted the charm to the life of the other Scott—a life which, judged by its achievements, was not a great one.

It is difficult for us at home to conceive the many difficulties and drawbacks of colonial life. In Mashonaland the locusts seem to cause considerable trouble, and the Rev. A. S. Robins of Salisbury, Rhodesia, describes his trying experiences of this pest while walking from Panhalanga to a farm three miles distant. "We had to fight our way going and coming back through swarms and swarms of locusts. The whole of poor Alexander's work for the last few months was all 'scoffed' (eaten) in less than 24 hours, although we all did our best to keep them off by making noises and putting boys in the gardens and fields with tin cans and baths to make as much noise as possible—something like the 'Augustinian Rag' on Mafeking day—but it was all of no avail. And I feel it somewhat as a personal matter between myself and Mr. Locust, because I had spent several afternoons planting out seeds and tomato plants and watering the seeds and young plants, but now it seems that I simply watered them to make them grow for the locusts to eat. In parts they were so thick that by just hitting into the air with an ordinary stick you could bring down three or four at each stroke. We also heard they were all the way from here to Umtali, twelve miles by road."—*St. Augustine's College Occasional Papers.*

Make all you can, save all you can, give all you can.—*J. Wesley.*

The cultivation of the heart spares the cudgeling of the brains.

Literary

China in Convulsion. By Arthur H. Smith. Two volumes, with Maps and illustrations. Chicago: Fleming H. Revell Co.

The people of the United States are much in need of accurate information about China. In these days, many books are being written which deal with the Chinese question; but while they no doubt do something to spread abroad a certain amount of information concerning things Chinese, the most of them are either compiled from standard works on China, or consist of what the writers have seen during their stay in that country, which has probably been brief. Hence they are full of inaccuracies, and even of mis-statements. Even when the writer himself has been a witness of the things which he describes, it is generally the case that his knowledge of the people, their manners and customs, is insufficient, so that the conclusions which he draws from the most carefully observed facts are apt to be wrong in themselves and so misleading to his readers.

The present work is a remarkable exception. The author, Rev. Arthur H. Smith, has been in China for thirty years as a missionary of the American Board. He is widely known from his two former works, *Chinese Characteristics* and *Village Life in China;* books which display an intimate knowledge of the manners and customs of the Chinese nation, and such a thorough understanding of the inner life of the people, their feelings and peculiarities, as no previous writer has ever possessed, or, at least, has been able to convey to his readers. Dr. Smith was thus prepared by his long residence in China, his knowledge of the language and of the people, and his previous studies of their life, to produce a work which would give the reader an accurate impression of the Boxer outbreak and the startling events which followed it. But not only had he the requisite general knowledge, but a particular and minute acquaintance with the causes and rise of this remarkable movement. He was himself an eye-witness of the genesis of the Boxer movement, which began in the province where he had lived for years as a missionary and in the districts near his station, from which he could watch its growth as from a watchtower. For a year before the troubles of 1900 broke out, he was one of the observers on the spot who continually warned the foreigners in China of what would follow in case the movement was not suppressed. As he was a witness of the beginning, he was a participant in the end, for he was one of those who were besieged in Peking. So from beginning to end he was a part of the events which he describes. And he was a competent witness, one who knew the Chinese so thoroughly that he was able to understand what was passing before his eyes and to interpret its real meaning to others. Thus we have from his hand the best and most accurate account of the Boxer rising and of the attack of the Chinese Government upon the nations of the West which has, so far, been written.

But Dr. Smith is not only an accurate observer and possessed of competent knowledge in Chinese affairs, he has also the ability to present what he thinks and knows in a literary form that makes it interesting for an American reader. One finds oneself, perhaps, wishing that the two volumes had been condensed into one, for the sake of a busy public which would have been more likely to read a smaller work; and yet what is contained in them is so well told as well as fitly illustrated by numerous and excellent photographs that, for oneself, one hardly asks for such compression.

Beginning with an account of the causes of international complications from the first intercourse of China with foreign nations and the sources of the antipathy of the Chinese to foreigners, the book gives a brief history of previous anti-foreign risings. Passing then to the Boxer movement, the writer gives a clear description of its rise and progress. The fourteen chapters which follow relate the consequence of the rising, the attack upon Tien Tsin and upon the Legations at Peking. The story is vividly told, and the chapter on The Punishment of Peking which follows, gives a graphic picture of the fatal consequences to the capital and to the Government. Chapters xxxii.-xxxvi. tell the story of the sufferings and martyrdoms of the missionaries and of the Chinese Christians. The complete account would fill several volumes, but enough is given to show beyond question the heroism and faithfulness of teachers and converts under one of the great persecutions of the Christian Church. No one can read these chapters without having his faith in Christianity strengthened as he sees what God has enabled men and women, and even children, to do and to endure for the love of Christ.

In short, one who desires to have a clear idea of the memorable "Boxer Year" and of the causes which led to it, as well as to understand what the Christians had to undergo in that terrible time, can learn these things better from *China in Convulsion* than from any other book or books that have been written on this subject. F. R. G.

The Fight With France for North America. By A. G. Bradley. New York: E. P. Dutton & Co. Price, $3.00 net.

This is a history of the French and Indian War, ending with the ceding of Canada to England in 1762. The author assumes that his readers are quite ignorant of the main facts of this war, which may be true of English readers, but is certainly not true in America. The animus of the book is very much against the French and against the Roman clergy of Canada; but with this exception the story seems fairly told. The frequent references to the Boer War in South Africa give the book an up-to-date character. The printing and binding of the book are quite handsome.

Audrey. By Mary Johnston, Author of *To Have and to Hold* and *Prisoners of Hope.* With illustrations by F. C. Yohn. Boston: Houghton, Mifflin & Co. Price, $1.50.

Miss Johnston has written another beautiful novel, full of charming Southern atmosphere, and quite as attractive as either of her other stories. *Audrey* will hardly be as popular as the preceding novels on account of its tragic ending, which people seldom like in a love story; but it has to end so, for it is plainly impossible that a marriage between "Darden's Audrey" and the elegant and refined Marmaduke Haward should ever be happy.

The illustrations in color are very handsome.

Ulysses. A Drama in a Prologue and Thee Acts. By Stephen Phillips. 12mo, 178 pp. New York: The Macmillan Co. Price, $1.25.

Great Pan is not dead. If new assurance has been needed during the last quarter century, the pipes have sounded, if only at brief intervals and with no uncertain sound. Mr. Phillips' *Paola and Francesca* took the world by the throat, three years ago, demanding and compelling attention, to be suddenly followed by unstinted praise; his *Marpessa,* an earlier burst of lyrical song, paved the way for the second; and when last year, *Herod,* with its noble lines and inspirational bursts of dramatic eloquence sought favor, it found no carping critic bold enough to lay hands upon it save in the way of kindness, and those who came to blame remained to praise.

That the two dramas may not prove successful as acting plays does not prove they are not superb examples of reading tragedies and splendid verse. The same may be said of *Ulysses.* That the poet has chosen the Homeric story for his theme marks a boldness and fearlessness that is one of the attributes of genius, not of vanity, as some querulous ones might say.

The poem forces no comparison with the great epic, but rather has Mr. Phillips, with full knowledge of the richness of the material and abundance of episode in the *Odyssey,* taken what and such as he should utilize in the play. He tells us, indeed, in his epilogue, that the first thing needful to one dramatizing the *Odyssey* is to sacrifice five-sixths of the episodes which make the *Odyssey* enchanting. Mr. Phillips has used only three of the many of Homer; the detention of Ulysses with Calypso, the visit to Hades, and the return to Ithaca with the destruction of the suitors and final rest of the old hero. The prologue on Olympus, in pentameter, furnishes the poet an opportunity which he accepts of the only space for humor.

Penelope's soliloquy after the departure of the suitors is on a par with some of the beautiful lines of *Marpessa.*

The descent into Hades and the journey through, offers untold opportunities for splendid stage effect. The painting of the scenes of that nether hell, the wild longing, the bitter tears of the journey, the hopes and fears, now the one faintly in the ascendant, now the other covering the war-worn traveler as with a pall of deep darkness—all these the poet has hesitated not to portray with splendid and startling effect. Only once, when Ulysses meets the shade of his mother, is he heartened at all, but when the worst is over, ascends from the pit and falls to earth as one dead.

The body of the poem is in blank verse, giving ample measure for the full sweep of the poet's splendid imagination. There is the music of the rowers as they bend their brawny back to the chant, now distant as it is borne from over a far headland, now breaking into riotous song as they round the point. There are the soft cadences of the sea as it breaks in gentle waves on a moonlit shore, with the chorus of sea nymphs welcoming the inflow of the tide. There is the terror of thick darkness and great winds, as Jove thunders in wrath. From the depths of the caverns of Olympus the god hurls his thunderbolts, pumps his mighty bellows, and storm piles up the sea in heaps. The symphony of the gods sweeps a mighty sound through the nether world making a dread silence of all lesser sound. The poet deals with the elements as only genius may, and the drama of Ulysses, as Mr. Phillips has written it, is full of promise and delight.

Widow Wiley and Some other Old Folk. By Brown Linnet. New York: E. P. Dutton & Co. Price, $1.50.

"Be to their faults a little blind,
Be to their virtues very kind."

And this is what the author has been in writing of these English old folk who have spent their days, for the most part, in the uneventful routine of looking after the houses and grounds of those concerned with the larger affairs of life. While the little failings and foibles of the simple-minded working folk are set forth with a gentle hand, they frequently provoke a good-humored smile; though now and then a tear comes to the eye, the pathetic is so intermingled with the humorous.

In story-book courtships many things have been introduced to

bring about a mating, but never before has there been quite such a courtship as that between the Widow Wiley and Old Hale, the bachelor. There are sixteen short stories in the book, each complete in itself, and the pen which put them on paper could not well have written truer to life nor with a finer touch. Never have illustrations helped more to picture the characters of a story. This may be because, with two exceptions, the author took the photographs for the illustrations, of which there are twenty, each adding largely to the worth of the book.

As a volume of short stories containing interesting incidents and bits of character picturing, *Widow Wiley and Some Other Old Folk* should be given a warm welcome by the reading public.

Religious.

The Progress of Dogma. Being the Elliot Lectures, delivered at the Western Theological Seminary, Allegheny, Penna., U. S. A. 1897. By James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. New York: A. C. Armstrong & Son.

This course of lectures by Dr. Orr is of very great value to all theological students. We have never read a clearer or more satisfactory history of Christian doctrine than this. The first seven lectures, down to the time of the Protestant Reformation, would serve as text books in any Church theological seminary. The last three lectures are on Protestant theology, and so of course would not be so useful, except as a matter of information as to the belief in Protestant bodies.

Dr. Orr is a good, substantial, orthodox Christian, who has no patience with modern Broad Churchism. He says in his first lecture: "What I complain of in many of the apostles of the 'new theology' is that, in their eagerness for the new, they really ignore this primary article of their own creed. For we do not, after all, begin *de novo* in our search for a theological system, any more than science, in its study of nature, begins with an unpeopled world."

The lectures follow both the historical and logical sequence. All theological systems, as the author points out, follow a regular course. He says: "What we ordinarily find is something like this: Its opening sections are probably occupied with matters of Theological Prolegomena, with Apologetics, the general idea of religion, revelation, the relation of faith to reason, Holy Scripture, and the like. Then follow the great divisions of the theological system—Theology proper, or the doctrine of God; Anthropology, or the doctrine of man, including sin (sometimes a separate division); Christology, or the doctrine of the Person of Christ; Soteriology (objective), or the doctrine of the work of Christ, especially the Atonement; Subjective Soteriology, or the doctrine of the application of redemption (Justification, Regeneration, etc.); finally, Eschatology, or the doctrine of the last things. If now planting yourself at the close of the Apostolic Age, you cast your eye down the course of the succeding centuries, you find, taking as an easy guide the great historical controversies of the Church, that what you have is simply the projection of this logical system on a vast temporal screen."

Dr. Orr's style is easy and simple, and yet he covers the ground in a most satisfactory way. The book cannot fail to be of great value to students. It would be an excellent "cram-book" for theological examinations.

F. A. Sanborn.

The Pastoral Epistles. A new Translation, with Introduction, Commentary and Appendix. By the Rev. J. P. Lilley, M.A., Arbroath. New York: Imported by Chas. Scribner's Sons. Price 75 cents.

The translation is good and so are the prolegomena; but the value is little for Churchmen, because the book is written with a Presbyterian bias. The author is all wrong on the subject of Episcopacy and Ordination in general, and hopelessly at sea on the passage about "the husband of one wife." He however believes in the Pauline authorship, and, where prejudice does not blind him, he is strong and good.

A Study of Conscience. By the Rt. Rev. Nelson Somerville Rulison, D.D., late Bishop of Central Pennsylvania. Philadelphia: George W. Jacobs & Co. Price, 75 cents.

These are the Baldwin lectures for 1895, which have been delayed by the lamented death of Bishop Rulison, who had intended to re-write them for publication, but died before it was done. The end of the last lecture is not in the manuscript; but is added by some editor.

The lectures are a simple and easily understood exposition of Conscience founded on the Bishop's definition: "Conscience is a divinely implanted principle or faculty of man's spiritual nature, giving to him the apprehension of everlasting rightness; enabling him to perceive the difference between a good intention and a bad one; compelling him to discern the beauty of a right choice and the ugliness of a bad one; kindling the consciousness of his obligation to keep the law which his will, acting through his judgment, has voluntarily chosen; approving his loyalty or condemning his disloyalty to that law, and the dictates of his most enlightened judgment, and filling him with the sense of his personal responsibility for the use of all his powers to know and do the everlasting right."

The strongest point made by the Bishop is that the Conscience does not teach us what is right or wrong infallibly; but its function is to condemn us if we do contrary to our judgment, or to approve if we follow that judgment. This does away with the sneer that the Conscience in Europe is contrary to that in Asia. The judgment may be wrong; but the action of Conscience is always the same, either excusing or accusing us.

Figures of the True. A Study in the Metaphysic of Symbolism. By the Rev. T. H. Passmore, M.A. London: Church Review Co.

This book is very close reading, and only a trained soul would be capable of entering into its depths. But all devout Catholics can get something out of it which will help them to realize that the outward ceremonies of the Church of God are only figures of great realities. The author says at the end of his book: "Now to gather up the threads of our discussion, I think that these views of ecclesiastical symbolism, as being a thing not merely effective, but effectual; not merely operatic, but operative; should have a very powerful effect upon any thoughtful mind that may have looked out upon it hitherto through puzzled, mistaken, or protesting eyes. We must discern in altar, vestments, censers, candles, lamps, processions, sedilia, fonts, books, jewels, albes, girdles, musical instruments, psalmody, hymnody, incense, simply the examples and shadows of heavenly things, opening the way to those things, through the affinity of their correspondence, and in a spiritual mystery drawing them near us—as though, bringing two wires into contact, one should 'make' an electric current: *for all these things are used in Heaven.*" "God has taken care that the worship of His Church on earth shall be in correspondence with the worship of His Church in Heaven; let us see to it that our lives be in correspondence with the Life of our Pattern, Jesus Christ."

Frank A. Sanborn.

The Ministry of Conversion. By Arthur James Mason, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge and Canon of Canterbury. New York: Longmans, Green & Co.

These lectures were delivered by Canon Mason at Cambridge University in 1892 and are now published in the series of Handbooks for the Clergy, which is edited by Rev. A. W. Robinson, Vicar of All Hallows, Barking by the Tower.

The subject is a most important one, and especially needed by Churchmen, who often forget the need of being converted to God, even after they have been communicants for many years.

Dr. Mason gives some very practical directions for the use of clergymen who seek to bring souls to God, and the advice given is discreet, being founded on experience.

Because the doctrine of Conversion has been distorted and abused is no reason why the truth should be rejected by the Church and its pastors. We strongly recommend this book to the clergy and students in divinity.

Christ and His Cross. Selections from Rutherford's Letters. Analyzed by L. H. M. Soulsby. New York: Longmans, Green & Co.

This is a new volume of Rivington's Devotional Series, and is beautifully gotten up with red lines and gilt edges. There are 46 readings from Rutherford's letters, which are full of true piety and religious fervor. They would be excellent reading for Lent.

An admirable tractate by the Rev. E. W. Hunter, Rector of St. Anna's Church, New Orleans, on the subject *The American Catholic Church*, has just been added to the Parish Tracts of The Young Churchman Co. Mr. Hunter clearly shows in it the necessity of reckoning, and then of naming, the Protestant Episcopal Church as the American Catholic Church. He rightly understands the problem of Name as only a phase of the larger problem of Christian Unity, which itself is a phase of the still larger problem of Christian Missions. We should be glad if the tract might be widely circulated. [Price, $2.00 per hundred.]

ON READING THE CHURCH SERVICE.

Dean Hole, in his book *Then and Now*, says: "The laity complain that the Holy Scriptures are often read, as it were, by rote, without emphasis or change of tone, as though the subject matter was always identical and of no vital importance. 'It is a very wonderful thing,' Swift wrote to the *Tatler*, nigh upon two hundred years ago, 'that such a learned body as the clergy should not know how to read; for there is no man but must be sensible that the lazy tone and inarticulate sound of our common readers depreciate the most proper form of words that were ever extant in any nation or language to speak our own wants or His power from whom we ask relief.' Worse than this, the laity complain that the prayers are sometimes gabbled with a rapidity which it is impossible to follow, and which creates an impression that the conclusion of the service is the chief object of the reader, and that it is a case of *vox et praeterea nihil.* 'I guess,' said an American father, who had been present during one of these feats of garrulity, 'if any son of mine came to ask me a favor, and spoke as that minister spoke to his Father in Heaven—I guess I would give him the stick.'"

OUR MODERN LENTS.

By the Rev. A. Sidney Dealey.

WHAT is the mind of the "Protestant Episcopal" Church as to the keeping of Lent? One is moved to ask that question as one takes up the secular newspaper, which reflects, as nothing else, the prevailing thought and manner of the time. One reads there of "Lent teas," and "Colonial suppers." And among the givers and promoters of such things are the names of those who are prominent in social circles, and prominent, also, in the Church. One reads also of "entertainments" and "plays," which are to be given, in "Easter week," for the benefit of this or that charity or parish; and one knows that the preparation for all this has to be made in Lent; and that it is not always set aside, even by the claims of the Holy Week. One wonders what *spiritual* benefit is to come for the parish, or for the individual Christian, from the misapplication of the sacred, quiet time of the Great Feast. Even at missionary and sewing meetings during Lent we find that "refreshments were served." Is it not possible to do Christian work in that season of fasting without the added inducement for coming together to eat and drink?

In Lent, too, Churchmen and Churchwomen are "marrying and giving in marriage," as in "the days of Noe"; and many Christian priests are, apparently, raising no voice against the inappropriateness of their action in this season for penitence and prayer and mortification of earthly desires.

Does all this express the mind of the Church in our day? If so, it is in marked contrast to the mind of the Church in her earliest times. Which was right: the Church of to-day, or the Church of the days gone by? Are we not living too much as if there were

"No cross: no war to wage"?

If spiritual advancement is to be the end and aim of Lent; if spiritual growth is the true purpose and result of the Christian life; how are these to be attained if Church people immerse themselves, as they do, so deeply in secular things—even if it be sometimes done with the ostensible purpose of doing God service? It is in the nature of an attempt to serve God, and the world too; to honor Christ, and not to set one's self too strongly against the customs of society. But such an attempt always results in serving the world and society first, and God next, and last.

Lent observed as we *read,* and as we *see,* in our own parishes, that it is observed, can bring no spiritual blessings, no growth in the knowledge and love of God and of Jesus Christ. Lent thus observed has no influence for good on the world around us. It only impresses worldly people with the thought that we Christians, if we dared, would be as worldly as they; that we are making a pretence of observing our Fast to satisfy a custom, to quiet an intruding conscience, and, as the Chinese say, to "save our face." There is a touch of unreality about the thing which must be visible to God, and to all single-minded men, whether they have received the Christian Faith or not.

Is it not our duty, as Christ's priests, to teach our people how to keep Lent better, and to show that we believe our own teachings by keeping it more strictly *ourselves?* A better kept Lent might, in time, result in lessening our missionary deficits; and also in increasing the number of men and women offering themselves for that, and other, self-denying work for "Christ and the Church." If we gave heartily and fully this tenth of our year to God, might He not, possibly, "pour us out a blessing that there should not be room enough to receive it"?

THE WISDOM OF YOUTH.

A Lay Protest.

IN A popular work of fiction an elderly Churchwoman admits to her friends that she is "inclined to be fierce with curates"; going on to justify herself by telling of some of the provocations she has received from theological fledgelings. One in particular has, so she complains, climbed so high on the shoulders of certain philosophers of the German school that, while he speaks patronizingly of the Bible as a volume of devout aspiration and fine poetry, he is for denying it any claim to supernatural inspiration. She has hopes of him, however, having in her long experience had to do with others of his kind, over-broad-minded youths who, as they grew older, had put away childish things to such an extent that when, as middle-aged men, they knelt in the chambers of the dying, or did their part towards the binding up of broken hearts, no one could doubt their faith in the eternal truths that then fell from their lips.

"Wait thou on time," is the bit of counsel with which many patient pew-occupants have had to comfort themselves while listening to discourses in which immaturity has mistaken itself for virility. Time that brings baldness and crows' feet usually makes more than amends for them by bringing the soul-and-mind beauty that satisfies the beholder. The pulpit orator, unless he is the victim of arrested development, loses with time the desire to show off; he has begun to understand that he is there to supply his listeners with soul food; he has learned the full meaning of the prayer for deliverance from all false doctrine, heresy, and schism; and as he no longer feels the necessity of questioning the omnipotence of God the Father Almighty, he no longer regards it as his duty to bring his congregation up to date as regards the inerrancy of Scripture.

"Ugh!" exclaimed an old-fashioned woman as she raised her umbrella on the church porch, "Did I trudge through all the rain and mud this morning to be told that the story of the sun standing still at the command of Joshua hasn't a word of truth in it? I had thought of offering to take a class in the Sunday School here, but it would be worse than useless to teach the children in the Sunday School what they would have to unlearn afterwards in the church. I cannot keep up with any procession that has such an *awfully* wise young man at the head of it!"

To hear one of these advanced young theologians read the lessons in the Old Testament, doing full justice to the instruction received from his elocution teacher, is only too often to be reminded of those priests of pagan Rome who, it was said, could not meet each other's eyes without a smile. The difference is that whatever may have been the unbelief of the latter, they dared not hint it in their temples. These did not need to pray to be delivered from heresy, any more than the priests of to-day need in their church prayers to specify crimes untellable, for had they ventured to express a doubt, their listeners would soon have taught them what it is to be "hated by the happy gods."

A story is told of a sailor who, having been left at the helm with directions to steer by the north star, went to sleep at his post, and loosening his hold on the tiller, let the boat turn directly about. Wakening some time later, he summoned the captain and startled him with the report: "I have passed that star now. Give me another one to steer by."

Such would seem to be the case with some of our youthful "sky pilots." The Bible, as God's Book, written by the pens of inspired men, and containing all we know of the biography of the God-Man, is the one star to be kept in view as we move onwards towards eternity. The steersman who, in the slumber of youthful wisdom, passes it by, awakes to find that there is no other, and then, if not too wise to profit by past blunders, works his boat around, and prayerfully commits himself to that old-time guidance without which the wise man and the fool are equally bewildered.

C. M.

AS IT OFTEN HAPPENS.

By Harrall O. Dunworth.

THE wardens and vestrymen of the Church of St. Enurchus will receive sealed proposals for the contract of supplying the parish with such holy ordinances as may be required to conserve the good standing of the parish in the community and in the Diocese, for such term as may be agreeable to the parishioners. All bidders will be required to show satisfactory record in Bradstreet's, and the vestry reserves the right to reject any and all bids. Address ———."

This was not the precise phraseology used in the advertisement that appeared in the Church papers, but a "higher critic" might have detected internal evidence of its having been revised in the office of the paper before being sent to the printer, and might have furthermore built up a plausible theory that its original form was somewhat like the above. At all events the philosopher, upon consultation with some of the vestrymen of St. Enurchus' Church, arrived at the conclusion that the above was the actual purport of the ad.

The vestrymen were all that could be desired as regards a willingness to discuss frankly their parochial affairs. The rector who had recently left had not given satisfaction. For one thing, he didn't visit enough in his congregation.

"That complaint," remarked the Philosopher quietly, "reminds me of the canon of Catholic truth announced by Vincent of Lerins."

"How's that?"

"That which is held *semper, ubique, ab omnibus,*—always, everywhere, and by all. I've heard it before. I suspect that your rector called upon all the people who made it pleasant for him when he called. It's rather embarrassing for a clergyman to call in a general way after his popularity has begun to wane and the fact is manifested to him by difficulty in getting his stipend. But go on."

"There were some rather ugly stories told about him," resumed the vestrymen. "Oh yes; they originated, as you suggest, with the people who were in arrears to the parish. If you've ever been on a vestry you know that such is usually the case. But we didn't have time to find out how true they were. Beside, there were some to whom we rather looked for the support of the parish who said that they would subscribe if we got him to resign."

"Well, you took them at their word, I hope?"

"We got him to resign, if that's what you mean."

"But did you get them to subscribe? I understand that was a condition of his resigning."

"But, you see, we couldn't very well ask them so long as we had no minister."

"I thought you knew human nature better than that. You should have called their bluff. I would have gone to them immediately after securing the resignation and called upon them for the promised funds, and if they had offered it in checks I would have insisted upon the checks being certified. I take no chances upon promises made under such circumstances. Yes, I have served on a vestry long enough to learn something about human nature," said the Philosopher. "And now you expect to get another clergyman to go through a similar experience?"

"No, we want to get a man who has means of his own, so that he won't have to nag us all the time because his salary is in arrears; and he won't have to run accounts with our tradespeople and answer duns by saying that he'll pay up as soon as his parish pays him. We want to get a man with whom the mercenary principle will not be uppermost."

"Do you think you are going to find that kind of a man lying around loose? Clergymen are traditionally poor men with large families, you know."

"Why certainly we're going to find him. Let me tell you something. You're behind the times if you think the poor clergyman with a big family is the whole thing. He has rich competitors now-a-days. It used to be the case that a church that wanted a good rector had to pay his price. There weren't enough good ministers to go around then. Bishops were looking up likely men for the ministry and were then hustling around for the means to educate them. The Society for the Increase of the Ministry helped educate some of them. But, as I say, things have changed in this country. The wealth of this country is rapidly increasing. Of course you know all about that, if you read the papers or hear any speeches during a Presidential campaign. Now what are the sons of our wealthy families going to do with themselves? They don't have to work and it's not exactly respectable for them to live in idleness. The ministry offers a tempting field for them. Its hardest work is the most attractive. It offers relief from the *ennui* of a rich man's life. The "sacrifice" it demands of him is one of its chief fascinations. Tears come into his eyes whenever the story of the Rich Young Man of Perea is read in his presence, and the Bishop at his ordination is sure to refer to it most touchingly. Of course there is the Episcopate in view all the time also. So the ministry has been filling up with rich young men, and they're looking—not for salaries—but parishes. Clergymen are not hard to find. Did you see the discussion in the Church papers some time ago about what room there was in the ministry? The one who precipitated that discussion proved his case from the start, but the discussion was closed before all the facts were developed. All that the other side of the question attempted to prove was that there is plenty of work awaiting the minister who is so fixed that he can afford to 'work for nothing and find himself.'"

"So that's the kind of man you're looking for?"

"Why, of course. Our secretary has a lot of answers to our ad. already. He tells each applicant that the parish is a little run down now, but that with the right kind of a man it can be worked up. And we are finding out how well fixed these men are and we're going to take the one that shows up best.

"You see there has been a great deal said and written about parochial economics and how the principles applied to the business world should be applied to parochial affairs. Now you will admit that from a business standpoint it is a great deal better for us to get a clergyman who can turn loose a lot of money in this town—who will in fact pay us for the privilege of serving us—than to get one whom we shall have to pay. We used to be on the lookout for an unmarried man, because we thought he was cheaper, but that principle of parochial economics is a back number now. We want a rich man with a large family. He spends more money and most of our vestry are in business."

"I didn't know that vestries had grasped that economic principle yet," said the Philosopher.

"You don't think vestries are fools, do you? They have been practising this thing for some time without a suspicion from the Bishops; in fact, the Bishops have been helping them—unwittingly of course. And why not? The vestries did not create these conditions, but they would be fools not to take advantage of them now that they have been created. You watch us now. You'll see us get a man who will carry everything before him. If he wants any changes made in the church, he'll offer to put up half the money if we'll put up the other half. But he'll go ahead without waiting for the other half and it will end in his doing the whole thing."

"And your parish will be ruined. I presume you do nothing for Missions now, and your parish, as a church, is dead. What does your Bishop say to practices which are so manifestly —excuse me—dishonest?"

"Why, the Bishop was born and brought up in a Theological school. He never has had a chance to learn the ways of the world. He never suspects us of knowing so much about parochial economics. He thinks that the Church as a Divine institution with a ministry of Apostolic Succession and teaching holy doctrines is an absolute guaranty against the practice of anything like such business principles as you choose to call dishonesty. Besides, our scheme helps the Bishop out. He don't have to worry about 'filling' our parish or seeing that our minister is promptly and properly paid. And then, you know, a Bishop's visitation now-a-days, is not like what it used to be."

It is unnecessary to pursue the conversation further. The Philosopher finally left the vestrymen fully confirmed in views that he had previously held that certain conditions exist in the Church which are wholly overlooked by a great many who are set for the Church's orderly government. The coarseness of the vestrymen's frankness rendered the information conveyed all the more valuable. Here were revealed conditions which should be taken into account in any discussion of questions which vex the Church at the present day;—Why Men don't go to Church; The Decay of Personal Religion; The Deficit in the Funds for Mission Work; The Arrested Development of the Church in America; The Room in the Ministry; Ecclesiastical Statistics; How to Work a Parish; The Steady Decrease of Clerical Stipends; The Causes of Parochial Decay; The Frequency of Clerical Changes; The Bases of Parochial Scandals; The Increase of the Ministry; Parochial Economics; Clerical Ethics; there are perhaps a score of questions discussed in the Church papers from time to time which would be greatly illuminated by removing from the discussions the chaste language of the Theological Schools, and introducing into them the frank confidences of some of our vestrymen, who not only know the ways of the world but are able to discuss even religious questions in a language "understanded of the people."

THE TRANSFORMING POWER OF CHRISTIANITY.

Simply to be a Christian is enough to turn the world upside down. It turns the night to day, sorrow to joy, discord to harmony. To be a Christian is not simply to save yourself, but to become part of an organization. And to be loyal to your divine Lord you are to suffer and serve with it to save the world. You begin your new and never ending record this night. Do not delude yourself by waiting for the so-called great opportunity. Measured by its results any opportunity may be great. A poor artist may want a square rod of canvas on which to begin his work, but a canvas three inches square is a sufficient opportunity for Raphael to begin his masterpiece. A tyro musician may refuse to play till he has a perfect violin, but Paganini holds you entranced with a single string across an old shoe. An indifferent writer may hesitate waiting for some great theme, but a Burns touches you with his sweet story of the "wee mousie" turned by the farmer's plowshare. We must not forget that while we are to "forget the things behind" that we also are to press forward.—*M. E. Harlan, D.D.*

Circumstances are beyond the control of man; but his conduct is in his own power.—*Disraeli.*

The heart that sings, wings itself to heaven.—*Ram's Horn.*

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XXVI.

GOSSIP AND GOSSIPERS.

IT WAS the appointed day of Elvira's wedding. Sorely against his will, Henry had made the trip the day before to East Swanson, twenty miles away, to insure the services of a clergyman from that place. They reached the Welford home two hours before the appointed hour. A funereal gloom pervaded the household. The dreaded hour came and passed, but no bridegroom. The minister paced the floor, lost in the preparation of his next sermon. Elvira walked nervously from room to room, trying to keep from crying at her parents' grief-stricken faces. "Why don't he come?" she anxiously asked herself, "I can't stand this much longer."

"It is high noon," called Henry to his sister. "Sis, he was always slow, but an hour behind time on his wedding day is out of the usual even for him, I think."

Elvira did not answer. Her eyes were fixed upon a form coming up the forest path, the familiar figure of Job Scott. Something had happened to Bildah. What if his mother had shot or poisoned him? A dozen wild surmises flitted through her brain as Job came briskly toward them.

Job as he came up touched his hat in what he thought a most killing manner, and cast an admiring eye at Elvira, robed in the heavy brocade that had been her mother's wedding gown. Eagerly he unburdened himself of what he felt to be a sensational message.

"Yer cake's dough, Miss Elvira. Bildah done got spliced to Melissa, yisterday. They air at her Pa's to-day, an' termorrer the Tomlins is goin' to give a big infair dinner—reckon they won't invite you, hey?" Not being a man of refinement, and quite unaware of any brutality in this method of imparting this astounding news to Bildah's betrothed wife, Job ha-ha-haed over what he considered a first-class witticism.

Captain Welford sprang to his feet.

"How dare you come here in this insulting manner?" demanded he. "Do you not know that such jokes are untimely and unseemly?"

"'Tain't no joke," protested Job. "It's as true as preachin'. I see'd an' talked with 'em myself, an' Bildah said fer me to come an' tell Elvira that he'd changed his mind, an' married someone his Ma liked better."

Captain Welford had been punctilious in his morals all his life. For the first and only time in his life a terrible oath fell from his lips.

"Go home, you cur," thundered he, pointing to the door and imperiously waving the astonished Job toward it. "Go back and tell that hell-hound that his dog's life is his own. He is beneath the notice of a respectable man. But tell him to keep off from my premises, or I will shoot him as I would a rattlesnake."

Elvira rushed from the room to her own apartment. The indescribable look upon her face, a look in which pride, shame, defiance, and confusion were strangely blended, fired her brother's impulsive blood. He jerked down the musket that rested on a pair of deer antlers in the hall, determined to wreak quick vengeance on the man who had so grievously shamed her.

Mrs. Welford followed him and grasped him by the arm.

"Henry, my son! 'Vengeance is Mine, I will repay, saith the Lord.'"

"Let me go, Mother, let me go!" Henry panted, trying to shake off his mother's firm grasp. "He has brought contempt on my sister, and he shall pay the penalty for it if I hang tomorrow."

A weaker character would have succumbed at once to two such angry men, but the wife and mother never faltered in this crucial moment.

"Anthony! Anthony! Do not add fuel to our boy's anger, but restrain yourself and help to restrain him. Henry, you must listen to the mother that bore you. You do not know what you are doing. Would you stain your hands in this man's blood? That is not a man's revenge, it is a brute's. Put down that gun—I forbid you to touch it. To see my son a murderer would be a thousand times worse than this. Your sister is fortunate that she escaped becoming the wife of so vile a man."

Henry looked at his mother, that kind, good mother, whose life was so high and Christ-like that she seemed almost angelic in her children's eyes. She met his gaze calmly and confidently.

"Well, well, Mother," and he relinquished his hold upon the musket as he spoke, "for your sake I'll shed no blood, but for my own satisfaction I'll pound his head into a jelly the first time I see him, and you must not ask less of me."

"Well said, my son," interposed the minister, good "Brother" Bement. "Take your mother's advice, and don't do anything to cause her trouble. Young blood is hot and apt to go too far. And now Mr. Welford, as you are in no condition to entertain visitors, I will saddle my horse and ride on. Do not take this matter to heart. I am certain that all of your friends will agree with me that you are well rid of a worthless son-in-law." And, with a hearty hand-shake all around, the thoughtful minister left the family to the privacy that was most grateful to them.

Before that Sunday came to a close, the whole settlement had been wrought to a high pitch of excitement. The lines of the neighborhood feud were drawn so tightly that no neutrals were left. Squire Moody came over to the Welford side. The Scotts went over in a body to the Tomlins. On the one hand the Tomlin adherents openly rejoiced at the Welfords' discomfiture, and freely opined that the latter would hold their heads less high thereafter; on the other hand Elvira's friends were loud in their denunciation of what they termed a mean and scurvy trick.

It is hard for an outsider, or for a dweller in a city, to appreciate the fervidity of feeling that sometimes prevails in rural neighborhoods. In this case it became as much a personal matter with the neighbors as it was with the principals themselves. Lavina Swift, Who had "kept company" with Timothy Brinker for two years, and had her feather-ticks filled and twelve quilts quilted toward her housekeeping outfit, deliberately broke with him because he "'lowed Bildah had too much sense to marry fer a purty face, when he had a chance to git a girl that could cook to beat the Jews." The Crays, who had been on terms of flat-iron borrowing intimacy with the Browns for years, had a sudden rupture, and the children made faces at each other as they passed, all because some of the Browns had said that "If Welford had served them Tomlins right, he'd a filled some of 'em full of buckshot."

Henry Welford and Bildah Tomlin accidentally met at the blacksmith's shop. Peppery Henry, with more courage than discretion, walked up to Bildah and deliberately spat in his face, and followed this up by a blow on the nose. To Bildah's credit it must be said that he was averse to having any difficulty with any of Elvira's relations; but in pioneer opinion a man who will take a slap in the face is an arrant coward. The Tomlins prided themselves on their bravery. Bildah could not stand the thought of being branded a coward, so he returned Henry's fisticuff argument in kind. It was like a fight between a rat-terrier and a bull-dog; although Henry fought with grit, he was sent home so battered and bruised that he could hardly crawl for a week, while Bildah escaped without a scratch.

This second discomfiture of the Welford forces brought out loud rejoicings on the Tomlin side. The Scotts slapped Bildah on the shoulder and called him a "bully fellow"; Tim Brinker told Bildah that he "liked to have died a-laughin,' seeing that Smart Aleck of a Henry Welford crawling home like a smashed June bug"; Mother Tomlin once more beamed upon her favorite child, the only one she had ever been known to have any special tenderness for; while as for Melissa, she sounded the praises of her hero's bravery from morning until night.

Bildah's vanity was tickled. It pleased him to be looked up to as something superior to common mortals. How Melissa did worship him, to be sure! Bildah had a constitutional aversion to hurry, and it gave him a comfortable feeling to realize that there was a hand at the domestic helm that could steer it through any emergency. Melissa's personality was much stronger than his. She was active, positive, and energetic; he was passive and dependent. She swayed his thoughts and views as the wind sways a rush. It was pleasant for Bildah after the turmoil of soul he had endured, and, in a few weeks' time, he was firmly convinced that he had never loved Elvira at all, but Melissa all of the time. Melissa said so, and of course she knew. In a little longer time, and by the same course of reasoning, he

came to believe that Elvira had made all the overtures of courtship, and had trapped and snared him into a hateful engagement that he had broken within two days.

Under Melissa's tutelage the worst came uppermost in Bildah's nature. She was vindictive. She took a keen pleasure in inciting him to show a contempt of the family that he had so nearly allied himself with. He, poor fool, swallowed the bait, and flattering himself that he was showing a proper manliness of spirit, amused himself, gratified his wife, and afforded neighborhood gossip by offensive remarks about the Welfords, Elvira in particular. What this led to, we shall see in the next chapter.

CHAPTER XXVII.

OSWALD'S BLOOD IS UP.

Elvira suffered a thousand deaths that first six weeks after her interrupted wedding. To feel that every unfriendly eye was leering at her; that every gossip was rolling her name upon his or her tongue as a sweet morsel; to feel there was a taint, a disgrace attached to her, so that the most ignorant and loutish maiden in all Tomlin Creek would not have been willing to have changed places with her; to feel that other girls avoided her company; that young men looked at each other as she passed and laughed in a belittling, respectless way that made the blood tingle—all these were unbearable. Yet she had them to bear because she could not get away from them. There was one consolation, however. The old barrier between herself and her family was gone, and the old affection once between them was again manifest.

In the first bitter days of her disgrace, there had been a hope that Oswald would return to her. The shock of Bildah's weak perfidy had discovered to her that she had had no real affection for him, that it was only the sympathy that he gave her heart that was bleeding from its rupture with Oswald, that had made her imagine herself in love with him. Elvira knew now that Oswald was her only and true love, and she longed for him to return to her.

But Oswald made not the slightest attempt to renew his intimacy. In his own way he was as proud as the Welfords, and it had wounded him to the quick that he had been dropped from Elvira's good graces for a man of as low caliber as Bildah Tomlin. There had been, as he interpreted her actions, a duplicity in encouraging his own attentions when he first came to Tomlin Creek, and an astonishing lack of womanly delicacy in a woman of her social standing, holding clandestine meetings with a low-born rustic admirer. Even now he loved the girl, and could not shut out her image from his heart. He pitied her present unfortunate notoriety sincerely, but his mind was unfalteringly made up. When his school was out he would send a note of farewell to the Captain and his wife, and leave behind him forever Ohio and Elvira.

The last day of school was over at last. He was sick and tired of the place where all his hopes had been quenched. He was to leave on the morrow, delaying this one day to gratify the Squire, who would not let him off until he had promised to take dinner with him once more, and spend the afternoon in conversation.

Oswald bade good-bye to the Daces, with whom he had been last domiciled, and started in a brisk walk for the Squire's—a matter of a couple of miles or so. He was soon overtaken by Job Scott.

"Hello," called out the latter, stopping his horses with a jerk. "I'm going your way, better get in and ride."

"Thank you, I believe I will. I am due at the Squire's at eleven, and it is nearly that time now. Your lift will put me there that much quicker."

As the two were riding along in animated conversation, they came up with a third party, who was no less than Bildah Tomlin himself. Job promptly invited Bildah to ride, and Bildah as promptly accepted the invitation. Oswald's presence was in no sense a bar. It had been so long since he had stood in Bildah's way, and he had kept so still-tongued over the Welford-Tomlin imbroglio, that neither of the other two men thought for a moment of the possibility of Oswald being a "shoe-leather," or Welford sympathizer. The three jogged peacefully along, all crowded on the same seat, when Bildah, full of his new *role*, brought Elvira's name into the conversation.

"I tell you what it is, boys, you orter a bin to prayer-meetin' last night," he boasted. "The Welfords was all out with their heads higher than ever. Elvira she sot there pretending to look at the class leader, lookin' him right in the eye; but I knowed what was the matter—she was a-feared to look at me. Land alive! She'd give every one of them curls to git to talk to me five minutes. Jest before meetin' broke, I ketched her eye, an' sakes! you orter see'd the sheep's eyes she made at me—an' me a married man, too, an' "—

"You are a confounded liar!"

Bildah turned around in open-mouthed astonishment. Job Scott stopped his horses with a surprised jerk. Was it possible that the little teacher dared to apply an opprobrious epithet to the champion of Tomlin Creek? An epithet, too, that by pioneer etiquette could have its obloquy wiped away only by the one to whom it had been applied soundly trouncing the one who applied it.

"I repeat it," said Oswald, rising to his feet and shaking his clenched fist under Scott's nose at Bildah; "you are a liar and a coward! You are a rascal and a sneak! And I am ready to make my words good."

"You'll need to," growled Bildah, springing over the side of the wagon and beginning to pull off his coat. Oswald, with his usual agility, had already reached the ground, passed around the wagon, and implanted a stinging blow in his opponent's face, ere the latter could extricate his arms from his coat sleeves.

Bildah reeled from the force of the blow. Maddened to frenzy that the teacher should have unexpectedly secured the first advantage, he gave one fierce lunge with his sledge-hammer fist, and felled his assailant to the ground. Bildah's old hatred of Oswald flamed up in an instant. In a fury quite foreign to his usual slow movements, he wildly and unmercifully beat, pounded, and kicked the prostrate man before him.

"Give it to him, Bildah!" roared Job from his safe seat on the wagon box. "Bet your life there couldn't anyone call me a liar, an' me not do him up! Pepper it to him hot!"

Bildah needed no urging. He rained blow upon blow, and kick upon kick upon Oswald, determined to make the teacher beg for mercy. His very fury exhausted him, however, and puffing like a steam engine, he let up his pounding for a moment in order to get his breath.

"Gin it to him some more," again shouted Job, standing in with the apparent victor. "He hain't had enough yit! Gin him some more—well, by gosh!"

No wonder this exclamation burst from the astonished onlooker. With a sudden tiger-like spring that seemed impossible to a man flat on his back upon the ground, Oswald was on his feet and struck his unprepared and short-breathed foe a heavy blow full upon the breast. Bildah fell backward like a log, for in spite of his great strength he was clumsy. He struck the ground with a heavy thud. Before he could recover himself, Oswald had thrown himself upon the prostrate giant, and was thumping him vigorously, aiming every blow at a vital point, and inflicting them with the peculiar stinging directness that belongs to sinewy strength and acute nerves.

The mountain of flesh beneath him squirmed and twisted, but the quick-falling blows half stunned him. His strength was no match for his wary adversary's craft, when once the latter had him at a disadvantage. He could not regain his feet, and he was too bewildered by Oswald's tactics to parry his blows. A savage welt across one eye terrified him.

"Pull him off, Job!" he implored. "Pull him off! He's a-killing me! Pull him off—oh—oh—oh!"

Wily Job began to think that perhaps his bread was buttered on the other side, and stuck to his seat as though glued into it, deaf to his friend's entreaties.

"Ouch! ouch!" bawled Bildah, appealing to Oswald himself. "Le'm 'lone! I'll give up!"

No answer but a particularly hard rap on the side of his head.

"Ow—w—w! ow—w—w!" yelled the big fellow, writhing like a crushed snake, "don't kill me—I'll give up, an' never say anuther word 'bout them Welfords as long as I live. Le'm go!"

Oswald released him and walked a few paces away. Bildah arose quite crestfallen, and tottered to his feet. Battered, bruised, face bleeding, one tooth gone and arm half broken, he was an object of compassion. Oswald, with coat torn into shreds, one eye swelled shut, and his jaw with a lump on it as big as a hen's egg, was far from a beauty himself, but he looked every inch the victor, as Bildah looked every inch the craven.

"I can't walk," half blubbered Bildah, essaying to do so, and staggering like a drunken man.

Oswald curled his lip contemptuously. "Put him in the wagon, and take him home," commanded he.

"You banged him up pretty well," grinned Job, flopping

over at once to the winning side. "I never see'd nuthin' neater done. I knowed he'd a-better a-let a feller like you alone. Muscle ain't no match fer lightnin'. Here, Bildah, gin me your hand, an' I'll pull you in the wagon. You ain't so stiff you can't step over the wheel, air you? My land! ain't you a sight! Won't Melissa rare though! An' won't Mis' Tomlin cut a caper! I'd hate to be in your shoes, Bildah, you'll ketch it if ever a feller did! Git in an' ride, Mr. Barrett, plenty room—like to oblige a good friend. Mebby you ain't over stiddy yourself?"

"I'm all right," answered Oswald shortly, and Job and his groaning charge drove on.

[*To be Continued.*]

THE MONDAY MORNING CLUB—I.

By the Silent Partner.

AFTER seven services on Sunday, on Monday the dominie devoted himself to leisurely getting up his waste tissues, and to discussing things uppermost in his mind with the silent partner, who would bring her mending basket into the study ready to enter into the discussion with vigor and vehemence entirely untrammeled by any logical bias whatever.

It was at one of these sessions, that the ever vexed question of the Sunday School came up.

"I don't believe they do any good," announced the silent partner, threading her needle; "harm, rather."

"My dear!" protested the dominie, "you—you are so sweeping in your statements, that sometimes I fear you don't realize—"

"Bother!" interrupted the silent partner with a toss of her head; "you know you think so, too, and half the others that are concerned with the problem are also of that opinion, only neither you nor they dare admit it."

"Perhaps you are somewhere near right," granted the dominie, grudgingly. "But I think you would hardly do away with Sunday Schools altogether."

"I would," returned the silent partner, emphatically; "and I would spend that time converting the parents. The fault of the Sunday Schools is the lack of home influences."

"*There* you are right."

"Of course I am," said the silent partner promptly, with a cheerful lack of false modesty. "Now listen and let me tell you about it."

Thereupon the other member of the firm became silent, and prepared to listen.

"'There is a lamentable lack,' say the parents, 'of interest in our Sunday Schools.'

"'Well, small wonder,' say I," said the no longer silent partner, fitting on a patch with geometrical correctness. "From Monday morning to the following Sunday the child hears naught of it. His lesson is never referred to, there is neither family prayer, nor Bible reading, nor Church paper reading, in all that time. Sunday morning the family sleep until 8, breakfast at 8:30. The father while breakfasting reads a portion of the voluminous Sunday paper. The child at once grabs the sheet containing the colored and illustrated jokes. The mother scans the bargains and fashion sheet, and by and by chances to look at the clock. 'Good gracious!' she cries, 'it's five minutes of Sunday School time! Hurry up, Johnny, get yourself ready.' Her entire Christian training of her son is involved in that sentence.

"Perhaps if she is a very good mother, she helps him to get ready, and gives him a nickel for the offering. Then indeed, is her conscience salved, and she returns with a gusto to her reading. If it is a pleasant day, and she has a pretty gown, she perhaps elects to go to the morning prayer, herself, at 10:30, but it never occurs to her to have Johnny meet and accompany her there. 'No indeed!' she says with a pious intonation, 'I shall never make Johnny go to church. His dear father was made to go so much when a boy that now he never goes! Besides, from nine to twelve is too long for the dear child to sit still, he is so nervous.' So Johnny, who is made to go to day school five days in the week, and to sit not only from nine to twelve, but also from one to four, with no question of nervousness, roams the street or gets into deadly mischief at home."

The silent partner paused for breath.

The dominie nodded his approval.

"All the Christian training the average child gets," she went on presently, "is the three-quarters of an hour devoted to the Sunday School. In that time must be compressed the teaching of the catechism, Bible, and Church history, and the child is expected to be filled with enthusiastic zeal in that time, and to wait with breathless haste until the time comes for him to go again—to be entertained! If he is not interested, his parents wonder why the Sunday School is not more successful in arousing interest in the young. Pah! I have no patience!"

"Very true, my dear," said the dominie.

The silent partner looked at him suspiciously, but she was in the full tide of eloquence, and had no time to turn aside for trifles.

"For teachers, we have few who do not perform their tasks with no especial enthusiasm, and with little or no prior preparation. Any emergency arising, they absent themselves altogether, without notice, or a substitute. The classes are too large, and therefore badly graded from lack of teachers; the music is sung coldly. There is no time for canticle and hymn practising. Altogether, as I said in my firstly, and now say in my lastly, 'I do not approve of Sunday Schools.'"

"Are you sure there is no postscript? I fancy it is the management of Sunday Schools you object to, not the Sunday Schools themselves."

"What's the difference?"

"A vast one. And even with all its faults it lives, and from its ranks are recruited each year our communicants—"

"Who as fast as they are confirmed, drop out with a sigh of relief, it would appear. There the sectarian Sunday Schools are far ahead of us. The Methodist minister told me not long ago, that his Bible class numbers twenty-five, many of them gray-headed men and women."

"I will own that between the Confirmation, and the St. Andrew's Brotherhood and Daughters of the King, there is a painful vacuum which appears to be unfilled, and is a menace to strong Christian growth, but we are working somewhat over that. Junior brotherhoods, and your young communicant guilds should, and do largely, fill that space."

"It is time to get luncheon," said the silent partner, getting up; "I know I'm a grumbler, but one wants things to be right, and it's hard to wait. It only needs a little individual, as well as coöperative effort, on the part of parents and teachers, to make the Sunday School what it should be; a nurturing school for zealous Churchmen."

So saying, the silent partner took her way to the kitchen, and left the dominie thinking.

W. W. TO HIS MOTHER ON COMPLETING HER SEVENTIETH YEAR.

St. Luke, Chapter 10.

The Christ did Seventy send forth
To go where'er Himself would come.
Their transient office speaks its worth,
Proclaiming Peace to heart and home.

Thy life's disciples, full of grace—
Three score and ten appointed years—
Have gone their way before thy face,
Their peace saluting others' fears.

Now sensed anew with sweet concern,
Their journey they retake with joy,
As Memory meets their glad return
To give account of their employ.

So welcome them as they come home,
And grant them place in Memory's Hall,
For they in Him have overcome—
The Prince of Peace was with them all.

And their rejoicing is thine own;
But rather 'tis because thy name
Is writ in Heaven, their record known:
And there at last thyself shalt come.

IN CHRIST COMPLETE.

(To the memory of J. M. B., whose dying words were, "In Christ, complete.")

O, God, that it were mine to dwell
Where evermore thy anthems swell;
To mingle with the glory-throng,
To join in heaven's triumphant song;
Where, free from sin, I shall be meet
To see Thy face, and be complete
In Christ!

God, keep me faithful to the end,
Be Thou my never-failing Friend;
Keep Love enthroned and Hope aflame,
Till gentle Death whisper my name;
When, wondrous change, O, strangely sweet!
I shall awake and be complete
In Christ!

E. B. G.

The Family Fireside

GROWTH.

Nought may remain unchanged within our grasp.
The rose for fresher bloom must pass away;
In greater good we lose the good we clasp;
To-morrow claims the fruitage of To-day.

This is the law of Life; unceasing change,
Unceasing growth. Be glad, blind heart of Man,
Thou canst not shut within thy narrow range
The infinite scope of God's eternal plan!

BLANCHE TRENNOR HEATH.

OUT OF THE HAND OF THE AMORITE.

By Roland Ringwalt.

WHEN the patriarch Jacob was dying, he conversed for some time with his son Joseph, and said to him, "I have given to thee one portion above thy brethren,which I took out of the hand of the Amorite with my sword and with my bow." Apart from this one statement, Genesis does not dwell on the martial deeds of Jacob. Compared with his grandfather Abraham, he seems to have been a timid man, anxious to avoid strife rather than eager for conquests. Yet for all this, he was a cattle king, and the chief of a wandering tribe. He must have had skirmishes with the wild marauders of his time, just as a merchantman of a century ago had to expect possible attacks from pirates. Battles too unimportant for history may live in the memory of the contestants, and the dying man had some pride in his victories. It pleased him to leave to Joseph the ground that told of a father's prowess, the ground that had been taken from the Amorite with the sword and with the bow.

It is not unprofitable, while Jacob's language still rings in our ears, to look at a map of this country. Every portion of the republic is dotted with Indian names, and every section has or had its traditions of the long struggle that ended in the victory of the white man. Our school histories simply mention the fierce wars the early New Englanders had to fight, but long after Caucasian rule was established there was danger that outlying settlements might fall. There was always more or less risk that an alliance of French and Indians would retard the growth of the stronger communities and perhaps destroy the weaker ones. Daniel Webster's father could tell many tales of the days when the Indians on the New England border were numerous enough to give timid people nightmares, and to cause the bravest to keep his gun near at hand.

Penn sought to win the friendship of the Indians, but many a shot was fired before the Commonwealth of Pennsylvania was a white man's country. Here and there a pioneer was murdered, and the old saying that for every mile beyond the Alleghenies a white man's life was sacrificed was once in every mouth. Several times the Indian raids were serious enough to be mentioned in history; but in hundreds of cases there is no record of the brave man who built his home, fed his children, and shot down the fiends who dared threaten his family. A man no older than the writer well remembers hearing an aged relative tell of the blockhouse in which she passed her youth. Perhaps a majority of American children suppose that a "blockhouse" is a house built of a child's blocks. Our friend's grandmother lived in a blockhouse that was built to resist Indian attacks.

History and legend have kept alive the memory of the Kentucky of Daniel Boone. The Tennessee in which the baby Farragut would have been murdered by Indians but for his mother's uplifted axe; the Ohio which feared the tomahawk and firebrand, seem to belong to vanished ages. Yet it is not so long since the great soldier who marched through Georgia passed to his rest. That warrior's parents were so glad to know that at least one Indian chief was a man and not a devil that they named their child "William Tecumseh Sherman." Lincoln served in the Black Hawk war, and to his dying day remembered the Indians who menaced Illinois. The savage had no hope of re-crossing the Alleghenies, but it was a hard matter to save the Middle West from his cruelties. Steadily the conqueror pressed onward, but so late as the war for the Union, troops had to be sent to protect the residents of Minnesota.

Every one of the fathers of the republic had some knowledge of the days when Indians threatened the seaboard. Every man in Lincoln's time had at least heard his seniors tell how Georgia and Florida had been saved from torture and devastation. Men under forty have met soldiers who battled for the settlers in the Far West. But no register or chronicle tells of the struggles when the pitiless savage crouched behind the cabin, or aimed his blazing arrow at the exposed roof. In many a quiet home, the occupant may say, "My father took this out of the hand of the Amorite with his sword and with his bow."

THE BABY'S BIG TABLE.

I HAVE FOUND it much easier to give my baby a bath and to dress him since I added a big kitchen table to the furnishings of his room, writes a mother in *Good Housekeeping*. I had tried setting the tub on a low table at first and found the bath to be a tax on my back, while dressing the baby on my lap was a tax on my agility. The table I now use measures about two and one-half by four feet, has four solid legs and a long drawer that opens easily, and no leaves. There is room on it for tub, soap, towels, and other accessories of the bath, while the drawer is near with its contents of ointments, powders, surgeon's cotton, bath thermometer, extra safety pins and so forth. I keep the table bare of course, but the clean wood top is not unsightly in the nursery. I find it easier to stand for the ten minutes of the bath than to lean over a lower tub. It is, of course, impossible to dress the baby on the table while the tub is there, so I take him out of the tub onto the under flap of my big double bath towel apron and proceed to dry and dress him on my lap. (This after-bath dressing, by the way, is quickly done, as the baby wears a nightgown during his noon nap. Most mothers dress a child for the day at that time, but finding that my baby sleeps better in his night clothes, I reserve two nightgowns a week for his noon naps.) When the table is free and the dressing can be done on it, the baby is delighted. I draw my chair up to the table, where he sits and submits to the ordeal very gracefully. He seems to like sitting up high, and his enjoyment of it, combined with the relief to my back, makes the process a pleasanter one for both and a quicker one.

HOUSEHOLD HINTS.

BOILED vinegar and myrrh are good deodorizers.

CAMPHOR is the best anti-moth preparation known.

TO REMOVE the odor of onions from kettles and saucepans, put some wood ashes into the utensil, add boiling water and let it stand for a short time on the back of the stove.

GLASSES and dishes wipe to perfection when washed in very hot water. Use a dish-mop, soap-shaker, and an iron dish-washer. These also expedite labor, as very hot water can be used.

ROASTS that should be juicy come to the table as dry as pasteboard, because the oven was not hot enough at first to instantly harden the outer surface and prevent the escape of its juices.

A TABLESPOONFUL of strong coffee put in the gravy of melted butter, pepper and salt to be poured over beefsteak, imparts a delicious flavor to gravy and meat. It makes the gravy a rich brown.

IN CLEANING your pantry shelves use another "ounce of prevention." Sprinkle a mixture of powdered borax and pulverized alum underneath the papers, and you won't be likely to be troubled with ants.

MUCH of the heavy bread and cake is the result of banging the oven door when closing it. Close the door as gently as possible. Nearly every one opens it carefully, but the mischief is done in the careless shutting.

A REMEDY highly recommended for the extermination of rats and mice is cornmeal mixed with powdered glass. Spread the mixture in their favorite haunts; and it is claimed they will flee from the premises in an incredibly short time.

TO AVOID CARPET MOTH: If you find no appearance of moths in your carpets use an "ounce of prevention." In other words, after your carpet has been laid, sponge thoroughly in a strong solution of salt and water. It is well also to sprinkle salt underneath the carpet, in dark corners, under bookcases, couches, etc., where the carpet is least used. Above all, keep your rooms sufficiently light, remembering that moths should be numbered among those wicked creatures who "prefer darkness rather than light, because their deeds are evil."

WOMEN who do much sewing frequently suffer a great deal from soreness of the mouth, and are at a loss to ascertain the cause of the trouble. Half the time it is simply the result of biting off the thread instead of using a pair of shears for cutting. In the case of silk the danger is quite marked, because it is usual to put the thread in acetate of lead, partly to harden it, and also, perhaps, to increase its weight somewhat. If this practice is followed regularly, and very much silk thread is used, the result may be quite serious and lead to blood-poisoning.

Church Calendar.

✠

Mar. 2—3d Sunday in Lent. (Violet.)
" 9—4th Sunday (Mid-Lent) in Lent. (Violet.)
" 16—5th (Passion) Sunday in Lent. (Violet.)
" 23—6th (Palm) Sunday in Lent. (Violet.)
" 24—Monday before Easter.
" 25—Tuesday before Easter. Annunciation B.V.M.
" 26—Wednesday before Easter.
" 27—Maundy Thursday. (Violet.) (White at Holy Communion.)
" 28—Good Friday. (Black.)
" 29—Saturday. Easter Even. (Violet.) (White at Holy Communion and Evensong.)
" 30—Easter Day. (White.)
" 31—Monday in Easter.

Personal Mention.

The Rev. Thomas Atkinson, rector of St. Barnabas' Church, Baltimore, has declined the call extended to him from old St. Andrew's, Baltimore.

The Rev. F. B. Avery has resigned the position of Managing Director Lincoln Memorial University and has taken temporary work at St. Paul's Church, Erie, Pa., during the illness of the rector. Mail for him as Secretary of the Standing Committee Diocese of Ohio should be addressed to Painesville, Ohio.

The Rev. Dr J. Cullen Ayer, Jr., Ph.D., who was sometime since appointed to the position of Lecturer on Canon Law at the Episcopal Theological School, Cambridge, Mass., has also been engaged by the faculty of Harvard University to give a course of lectures on the Canon Law of Marriage.

The Rev. Sam'l Borden-Smith has been appointed rector of St. Paul's Church, Salem, Washington Co., N. Y., and after March 17th should be addressed accordingly.

The Rev. E. Borncamp has resigned his curacy at Trinity Church, Boston, and removed to the Diocese of Southern Ohio.

The statement published last week in our New York Letter to the effect that the Rev. Wm. Sheafe Chase has been elected as Canon Precentor at the Cathedral of Long Island proves to be erroneous. We are informed that there has not been such an election.

The address of the Rev. F. B. Chetwood has been changed from 160 Bleecker St. to 226 West Forty-third St., New York City.

The Rev. William C. Emhardt has been chosen rector of the Church of the Ascension, Gloucester, New Jersey.

The Rev. Curtis C. Gove, M.A., headmaster of Cary Collegiate Seminary, Oakfield, N. Y., has since Jan. 12th been supplying Trinity Church, Geneva, N. Y.

The Rev. Wm. A. Hatch, M.D., has resigned the rectorship of St. Jude's parish, Monroe City, Mo., to take effect at Easter.

The address of the Rev. F. D. Jaudon is changed from 2148 Penn Ave., to 1207 N Street, N. W., Washington, D. C.

The Rev. F. F. Johnson, rector of Trinity Church, Redlands, Calif., has declined the call to the rectorship of St. Paul's Church, Salt Lake City, Utah.

The Rev. Dr. Lowndes has left New York City and will reside at Freeport, Long Island.

The Rev. Chas. W. Naumann, rector of Calvary Church, Toledo, Ohio, has accepted a call to become assistant minister to the Rev. Geo. Thos. Dowling, D.D., rector of Christ Church, Los Angeles, Calif.

The Rev. W. H. Osmond has resigned the rectorship of St. Matthew's parish, Oakland, Md., and accepted an appointment to the Church of the Heavenly Rest, Auburn, Maine.

The address of the Rev. Reginald H. Starr, D.D., is 17 West 8th St., New York City.

The address of the Rev. Aubrey F. Todrig is changed from Tomah, Wis., to Park Ridge, Ill.

It is reported that the Rev. Samuel N. Watson, D.D., rector of St. Paul's Church, Chillicothe, Ohio, has been elected rector of Emmanuel Church, Cumberland, Md.

ORDINATIONS.

Deacons.

California.—On Thursday, Feb. 19th, at St. Stephen's Church, San Luis Obispo, Mr. Ernest B. Bradley, by the Bishop of the Diocese. He was formerly a Congregational minister, and latterly has acted as lay reader at San Luis Obispo.

Delaware.—On Thursday morning, March 6th, at Trinity Church, Clayton, Del., William Henry Groff was ordained Deacon by the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware. The sermon was preached by the Rev. C. Dexter Weeden, rector of Clayton, and the candidate was presented by the Ven. the Archdeacon of Wilmington. A large congregation was present.

Priests.

Iowa.—Thursday, Feb. 6th, 1902, in the Church of St. Mary the Virgin, Keokuk, the Bishop of Iowa advanced to the Priesthood the Rev. Edward Sherman Willett. The sermon was preached by the Rev. Harry W. Perkins, rector of Christ Church, Burlington. The candidate was presented by the Rev. Dr. R. C. McIlwain, rector of St. John's, Keokuk. The litany was said by the Rev. R. C. Ellerby, rector of St. Andrew's, Mooar.

WARNING.

Field.—The Rev. C. Herbert Shutt, rector of St. Peter's Church, St. Paul, warns the clergy to be on their guard against a person giving the name of J. N. Field of Boston. He uses the name of the Rev. Dr. Lindsay of Boston and others quite freely. He has approached several of the clergy in St. Paul during the past fortnight.

DIED.

Boardman.—On Feb. 22nd, at the Park Avenue Hotel, New York City, Julia, wife of the Rev. Wm. S. Boardman.

Garrard.—Entered into rest, at Ocean Springs, Miss., Thursday, Feb. 27th, at 10 A. M., J. J. Garrard, in the 73d year of his age.

At Rest.

WANTED.

Positions Offered.

PRIEST.—Young unmarried Priest or Deacon, to teach in parish school in suburban parish, and to assist Priest on Sundays (good Churchman); to live in clergy house. Salary, $40 and board. Address California, care The Living Church, Milwaukee.

SEXTON.—By a large church in the Northwest, a Sexton. Must understand care of a boiler. Churchman preferred. Apply Sexton, 422 Guaranty Loan Building, Minneapolis, Minn.

ORGANIST and Choirmaster wanted by a parish in an Iowa City of 25,000, immediately after Easter. Address Gregorian, care The Living Church, Milwaukee.

Positions Wanted.

MR. JOHN DAVID LLOYD, Organist and Choirmaster, disengaged Easter. Late of Pro-Cathedral, Springfield (9 years) and Emmanuel Church, Cleveland. Highest recommendations from eminent men, American and English. Address, The "Ruthergen," Cleveland, Ohio.

MISS PAULINE E. BARRETT (Episcopalian) of Susquehanna, Pennsylvania, graduate of King's School of Oratory, Pittsburgh, Pa., teacher of all departments of elocutionary work, of voice development, physical culture, Delsarte, and pantomime; instructor of fencing; stammering successfully treated, etc., etc.; is open for an engagement, privately, or in public institution. Locality no object. Testimonials and press notices on application. References permitted to the rector, Christ Episcopal Church, Susquehanna, Pa.

TRAINED CHOIRMASTER and Organist of experience and ability—will be at liberty April 1st. Progressive Churchman. References. Address A 10, care The Living Church, Milwaukee.

N. B.—*" . . . his rapid choir-training has filled the choir-stalls, and the music has solved the problem of church attendance here."*

CHOIR EXCHANGE.

CHOIR HELP TO CHURCHES.—Organists and Singers promptly supplied, $100 to $2,000. Advertising unnecessary. Eminent English Organists and Vocalists arriving in April, can be secured for May. Write for terms to the John E. Webster Co., 5 East 14th Street, New York.

MISCELLANEOUS.

ALTAR BREADS.—Address C. Wolf, 631 S. 4th Street, St. Louis, Mo., for illustrated circular.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $12 including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $46.00. St. Raphael's Guild, 54 West 47th Street, New York City.

CHURCH EMBROIDERY upon the lines of the best English work. Materials furnished. Price list on application. Address Miss Wells, 417 South Main Street, Geneva, N. Y.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been exended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The General Clergy Relief Fund

OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

LEGAL TITLE; The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

OBJECT: Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

Central Office: The Church House, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCLURE,
Acting Treasurer and Financial Agent.

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,
Secretary-General and Rector of St. Anna's Church, New Orleans, La.

OR

Mr. L. S. RICH,
Business Manager, Church Missions House, New York City.

NOTE: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

BOOKS RECEIVED.

FORDS, HOWARD & HULBERT. New York.

Good Cheer Nuggets. Gathered by Jeanne G. Pennington.

A. C. McCLURG & CO. Chicago.

Right Reading. Words of Good Counsel on the Choice and Use of Books, selected from the writings of Ten Famous Authors. Price, 80 cents net.

FUNK & WAGNALLS CO. New York.

The Courtship of Sweet Anne Page. By Ellen V. Talbot. Illustrations by Sewell Collins. Price, 40 cts. net.

The Sandals. A Tale of Palestine. By Z. Grenell. Illustrations by Freeland A. Carter. Price, 40 cts. net.

Under My Own Roof. By Adelaide L. Rouse. Price, $1.20 net.

Captain Jinks, Hero. By Ernest Crosby, author of *Plain Talk in Psalm and Parable.* Illustrated by Dan Beard. Price, $1.50.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

The Church of Christ: Her Mission, Sacraments, and Discipline. By E. Tyrrell Green, M.A., Professor of Hebrew and Theology St. David's College, Lampeter. Price, $1.50.

THE BOWEN-MERRILL CO. Indianapolis.

The Fighting Bishop. By Herbert M. Hopkins.

PAMPHLETS.

Jesus as a Penologist. By Hon. Samuel J. Barrows, Commissioner for the United States on the International Prison Commission.

What May the Prison Expect of the Church and *What May the Church Expect of the Prison.* By Rev. Henry Hopkins, D.D. Read before the International Prison Commission, Kansas City, Mo., November, 1901.

The Cow Pea, from Experiment Farm, Southern Pines, N. C. Published by the Supervising Committee of the Experiment Farm of the North Carolina State Horticultural Society, Southern Pines, N. C.

The Church Club of the Diocese of Minnesota.

The Church at Work.

CHICAGO.

(*Continued from Page* 704.)

Bishop and his particular jurisdiction. Mrs. W. C. De Witt of St. Andrew's Church made a delightful and tender little story of the formation and growth of the Babies' Branch. The birthday, Oct. 8, 1889, of its little promoter, Gaylord Hart Mitchell, occurs in a year of peculiar interest to the Woman's Auxiliary: the beginning of the Junior Auxiliary and the presentation of the first United Offering. There are 7,000 little helpers in the cause of Missions at the present time, including fifty members of an Indian branch in South Dakota, with headquarters at St. Elizabeth's School, and a branch in Japan. The Chicago branch was unexpectedly honored by the presence at its meeting of the Rev. Mr. Coolidge, an Indian missionary among his native tribes in Wyoming. The Rev. Mr. Coolidge was returning with a delegation from his agency, from a visit to the "Great Father" in Washington, for political purposes, and seized this opportunity to come to express his thanks to the Chicago branch for its generosity to his work in the past. The President read a circular letter that she was about to issue to the parochial branches in the Diocese, containing ten pertinent questions. The branch that can truthfully answer these queries will be a model branch. Noonday prayers were said by the Rev. C. E. Taylor and the offering was for the Church Leaflet Society.

THE ANNUAL Quiet Day at St. Peter's (Rev. Frank Du Moulin, rector), was conducted on Wednesday by the Rev. Charles Scadding, and was largely attended. The services began at 7 A. M. with a celebration of the Holy Communion, and were continued throughout the day. Mr. Scadding gave five meditations on the general subject of "The Yoke of Christ," and at night gave a very definite and earnest instruction to a large congregation of candidates for Confirmation and communicants on "The Holy Communion—the Presence and the Sacrifice."

IN ADDITION to Tuesday evening sermons by visiting priests at Emmanuel Church, La Grange, the rector, the Rev. Charles Scadding, is giving a course of Friday evening lectures on "The Revival of Religion in the Last Century," arranged as follows: Feb. 21, The Oxford Movement; Feb. 28, Biographical sketch—John Keble; March 7, John Henry Newman; March 14, Edward Bouverie Pusey. The wardens and vestrymen of this parish are making a strong effort to have the balance of the debt on the parish building amounting to $8,000, taken care of at once.

IN THE DEATH on Wednesday of last week, at his residence, 1638 Michigan Ave., of Alfred Booth, Trinity Church loses one of its oldest members and former vestrymen, Chicago a prominent and honored citizen, and the country one of the makers of American industrial history. Born at Glastonbury, England, Feb. 14, 1828, Mr. Booth came to Wisconsin in 1848; but the next year settled in Chicago, being a pioneer in the Western fish business, with which his name has for over half a century been associated. He had branches not only in the chief cities of the middle West, but also in those of the Atlantic and Pacific coasts, as well as on the shores of the inland waters. The funeral services, conducted by the Rev. W. A. Guerry of Trinity, on the 7th, were private.

ANOTHER Chicago pioneer and Churchman recently departed was John Stearns, who came to Chicago in 1864, died on the 3d, and was buried from Epiphany on the 5th, by the Rev. J. H. Hopkins.

THE REV. L. C. ROGERS, who had been in St. Luke's Hospital for three weeks, as the result of the fall in which he broke a rib, is again taking his own duty in St. Margaret's, Windsor Park.

THE "BIRTHDAY BAG" idea, as contributing to mission funds, so auspiciously inaugurated by Mrs. J. H. Hopkins, President of the diocesan Woman's Auxiliary, is already in evidence and bearing fruit. At a birthday party in the home of Mr. and Mrs. J. H. Williams of Epiphany, 121 such bags were reported as producing $64.88 for the Easter Offering of Epiphany's Woman's Guild.

THE VARYING membership of city churches is illustrated by the fact that Epiphany in one month added by transfer or enrollment 22 to its list of confirmed; while two members were in the same time transferred to distant Dioceses; the balance being in this case on the right side.

ON SATURDAY afternoon last, fire was discovered in the basement of the Church of Our Saviour, Fullerton Avenue. Not much actual damage was done beyond burning a hole in the ceiling, charring the ends of a few pews, and disfiguring and discoloring with smoke most of the interior; losses which will be amply covered by the insurance.

AT OAK PARK on Sunday evening last, the beautiful new organ of Grace Church, now fully installed, was dedicated by the rector, the Rev. E. V. Shayler; an elaborate musical service marking the occasion.

IT IS GENERALLY understood that the Rev. Baker P. Lee, Dean of Christ Church Cathedral, Lexington, Ky., has again been approached by the vestry of Grace Church, Chicago, but this time with an offer of $5,000 a year and an assistant. The probabilities seem to favor his acceptance.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Quiet Day—A Centenarian—Guilford—Derby—Notes.

THE QUIET DAY for the clergy was conducted in Trinity Church, Hartford, on Feb. 26 by the Bishop of the Philippines. The Holy Communion was celebrated at 7:30 by Bishop Brent, assisted by the Bishop of the Diocese, and the rector of the parish. Morning prayer was followed by the first meditation. The second was at noon. The clergy were entertained at luncheon by our Bishop, in the parish house. The rule of silence prevailed, the Bishop reading aloud during the time.

Two meditations were given in the afternoon.

Evening prayer was said by Bishop Brent and Dean Binney of the Berkeley Divinity School.

The addresses were simple, direct, most helpful, and of real value. No attempt at an abstract could begin to do justice to the telling utterances. Bishop Brent is certainly a master hand in this sort of spiritual work. The attendance was very good, from all parts of the Diocese. Many were no doubt detained by the duties of Lent, and, in the parishes not reached by mail, by the condition of the roads.

MR. HIRAM WEEKS, who resides in the town of Washington, celebrated his 100th anniversary on the Third Sunday in Lent, March 2. Mr. Weeks has long been a communicant of St. Andrew's, Marbledale, of which the Rev. Thos. S. Ockford is rector. His faculties are well preserved, and he is doubtless the oldest communicant of the Church in Connecticut.

IN CHRIST CHURCH, Guilford, during Lent, the rector, the Rev. William G. Andrews, D.D., is delivering a course of lectures on Wednesday evenings. The subject is "Parents and Children. The sub-topics were suggested by verses or clauses in each evening's second lesson. These serve rather as mottoes than as texts proper. They are: Discipline, Authority, Love, Strife, Reconciliation, and Perfection.

ST. JAMES' CHURCH, Derby (the Rev. George H. Buck, Archdeacon of New Haven, rector), has the Bishop of Delaware as one of the preachers in the Lenten course. The others are the Rev. Messrs. J. C. Linsley, J. N. Lewis, Raftery, and Claiborne. The preacher on the afternoon of the First Sunday in Lent was the Bishop of the Diocese.

THE SEABURY CLUB of Hartford has a course of Lenten lectures in St. John's Church. These are given by the Rev. Drs.

Hart and Fiske, Messrs. Burgess and Bodley, and Father Huntington. Each lecture is complete in itself and deals "with a subject of practical interest in the Christian Life."

The western section of our State has a "Gretna Green" in the border towns of New York, where a civil license for marriage is not required, and consequently many improper marriages are thus made. One of our clergy had occasion to write to the rector of Brewsters, the Rev. Frank Heartfield, in regard to a recent case, and received the following reply:

" . . . . I did not marry the couple referred to, but my elderly Presbyterian confrère in town is regretting that he did. I am sorry to say that almost anything on two legs can get married in Brewsters, but not at St. Andrew's.

"I think that considerably over 100 couples have been turned away by me in the past nine years. It is all wrong, sad, and mischief-breeding, and I earnestly hope that soon a radical change will take place."

The Church and her clergy are rarely found a party to marriages of this kind. These are performed either by a denominational minister, or a magistrate, as a general rule.

St. Stephen's, Ridgefield (the Rev. Foster Ely, D.D., rector), will receive a legacy of $2,000 from the estate of the late Mrs. Gould Rockwell. The same amount is given to the adjacent parish of St. John's, Lewisboro, N. Y.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Gift for Indian Hospital.

Archdeacon Appleby of Duluth writes: "A Friend of Missions" in Philadelphia has most generously offered to supply the funds up to $3,000 over and above the insurance on the Bishop Whipple Indian Hospital, White Earth, which was totally destroyed by fire, for the rebuilding of the same.

KENTUCKY.

T. U. Dudley, D.D., LL.D., D.C.L., Bishop.

Church Injured.

In the severe wind storm which passed over a portion of Kentucky on the evening of Friday, Feb. 28th, the edifice of St. James' Church, Pewee Valley, was much damaged, the steeple being blown back on the roof, which was crushed by heavy rocks, going entirely through the floor, and breaking some of the pews. The work of repair will be very considerable.

MAINE.

Robt. Codman, D.D., Bishop.

Calais—Biddeford.

A branch of the Maine Altar Society has been formed in St. Mark's parish, Waterville.

Next September, St. Anne's Calais, will have completed fifty years of existence. There have been eleven incumbents during these years. The congregation are wide awake and, under the able rectorship of the Rev. S. B. Moore, have entered upon a new era of prosperity. Mr. Walter S. Glidden is delivering a series of addresses on Wednesday evenings in Lent, in the parish church and repeating the same on Friday evenings in Trinity Church, Lewiston.

An evening branch of the Woman's Auxiliary has been formed in connection with St. Paul's Church, Fort Fairfield. It is composed of young women who are employed during the day and who are desirous of spending one evening a week in Auxiliary work.

Under the leadership of the Rev. H. P. Seymour of the Cathedral staff, Christ Church, Biddeford, is in a very satisfactory condition. Since January the indebtedness of the parish has been reduced $110; a new organ has been purchased, and several improvements have been made to the chancel and sanctuary.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Lenten Services—Missionary Arrangements—Havre de Grace—Dr. Smith's Anniversary—Dr. Brand's Loss—Death of Rev. Edward P. Gray.

On Thursday, March 6th, the annual "Special Lenten Service" was had at St. Paul's, Baltimore. After full choral evensong, Maunder's sacred cantata "Penitence, Pardon, and Peace" was sung for the first time in Baltimore. Under the direction of Mr. Miles Farrow, Mus. Bac., the choir of St. Paul's has become one of the best in the country. The rendition of Maunder's cantata and of the whole service, which included Holloway's *Magnificat* and *Nunc Dimittis*, and Whitney's anthem "Abide With Us," was consistently good.

The Bishop has arranged for daily morning prayer during Lent in his private chapel adjoining the episcopal residence.

Bishop Brent has been preaching in the Baltimore churches, and has by his earnestness aroused great interest in his plans and hopes for the Philippines.

A movement is on foot to organize a mission in the far south of Baltimore, at Locust Point, where by the faithfulness of one woman a Sunday School has been maintained for several years.

A new mission for colored people has been organized at Waverly, in the northern part of Baltimore, under the care of the Rev. Francis H. Stubbs, rector of St. John's Church. A house has been rented, the lower floor of which has been converted into a chapel capable of seating sixty people. Upstairs there is a guild room and quarters for two earnest women who are devoting themselves to work in the neighborhood. The congregation, only a few weeks old, is already increasing. A day school for little colored children has been organized. The new mission will be known as "St. Joseph's."

The new parish house for St. John's Church, Havre de Grace, has been completed and was first opened for a reception given by the ladies of the congregation to the rector, the Rev. Frederick Humphrey and Mrs. Humphrey. The building is 64x38 feet, substantially built of brick, with cut marble trimmings, and has been erected at a cost of more than $3,000.

Special services at St. Michael and All Angels' Church on Sunday, March 9, marked the tenth anniversary of the rectorship of the Rev. Dr. C. Ernest Smith. St. Michael and All Angels' is in the rapidly growing northern end of the city, and Dr. Smith seems to have made the most of an exceptionally good opportunity. He is now responsible for more than thirteen hundred communicants as against 471 ten years ago, and has an industrious, well-organized parish.

No priest in the Diocese of Maryland has suffered more mishaps than the Rev. Dr. Brand, rector of St. Mary's, Emmorton, and yet he has lived to be nearly 87 years old, the senior priest of the Diocese, and has been rector of St. Mary's Church for considerably more than 50 years. His latest misfortune was the destruction by fire on the night of March 4th of his fine old country house, not the rectory of St. Mary's Church, but his own home. The origin of the fire is unknown. Fortunately Dr. and Mrs. Brand were not at home. The fire was discovered by the servants who, with the help of some neighbors, succeeded in saving about half of Dr. Brand's books, some furniture, and family portraits, and the Communion ser-

DR. PRICE'S
Cream Baking Powder

Each time the United States Government has officially tested the baking powders the report has shown Dr. Price's Cream Baking Powder to be of superlative leavening strength, free from alum, absolutely pure and wholesome.

This is gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

Price Baking Powder Co.,
Chicago.

Note.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid, whose use in food is dangerous.

vice of the church. The loss was fully $10,000, and the insurance only $4,200.

The Easter number of the *Maryland Churchman* is already out. The new publishers are evidently sparing no expense to give Maryland the biggest diocesan paper published. The special features of this issue are a very fine reproduction of the Bishop's latest photograph, and an historical sketch of Christ Church, the second of our churches organized in Baltimore. The Rev. Edward T. Lawrence, rector of St. Mark's Church, Pikesville, is the new editor.

The Rev. Edward P. Gray, a retired priest of the Diocese of Maryland, died at his home in New York City on Thursday, March 6th. Mr. Gray was born in Boston, was educated at Brown University and the Seabury Divinity School, made deacon in 1852 by Bishop Henshaw, and priest in 1853 by Bishop Williams. He was from 1852 to 1856 in charge of Emmanuel Church, Manville, R. I. From 1856 to 1868 he did missionary work in the Diocese of Minnesota. From 1868 to 1878 he was professor of Exegesis in St. Augustine's College, Benicia, California. He came to Maryland in 1879, and for a very short time served at St. George's, Baltimore, then an infant chapel. During the 23 years of his connection with the Diocese of Maryland he was for most of the time on the "non-parochial" list; and for several years before his death he had lived outside the Diocese. He was a student, and a frequent contributor to the Church papers, especially to *The Church Eclectic.*

MARQUETTE.

G. Mott Williams, D.D., Bishop.

Improvements at Calumet.

Among the improvements of the past year at Christ Church, Calumet (Rev. J. A. Ten Broeck, rector), have been the building of a basement and installation of a heating plant at a cost exceeding $2,300. The parish is in excellent condition.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

City Missions—Boston Notes.

The annual meeting of the City Board of Missions in Emmanuel Church, Sunday afternoon, March 2nd, was well attended. Bishop Lawrence answered some of the objections against the constant begging for the support of this work by saying that as Boston grew, so did the needs of the mission grow, and referred to the good work carried on by the 22 missionaries. They are not able to do all that is necessary, he said, because the funds are not forthcoming, and he urged upon his hearers a more generous support of this missionary work in the city. The Rev. Frederick B. Allen alluded to the fact that in one year 2,800 children under eighteen years of age were arrested in the county of Suffolk. The city missions care for 1,500 children, and they are being surrounded by moral influences. $30,000 are needed for the work every year. He pleaded for parish houses in the churches, and unless the fiscal year was closed with more generous contributions, there would be a deficit of $6,000. The Rev. Ellis Bishop presented the condition of Church work in the lodging districts at the South End, and showed that by relieving the physical necessities of the persons living in these parts, we can best bring them in touch with the Church. The Rev. W. T. Crocker gave in detail his experiences among the working people in East Boston, and emphasized the need of proper recreation for this class. Mr. Stanton H. King revived the interest to be taken in sailors, while upon shore, and in his large work at Charlestown he told of the great good done there by an open house on Water Street, where the sailors could spend their time after leaving the ship and would be under the proper moral guidance.

Spaulding & Co.
(INCORPORATED.)
ECCLESIASTICAL ART
METAL WORKERS
MEMORIALS
executed in **Gold, Silver, Bronze, Brass, Marble, or Wood.**
Only establishment in the West carrying exclusively high grade Church goods. *Correspondence Solicited.*
CHICAGO, ILLINOIS.

R. GEISSLER
CHURCH FURNISHER 56 WEST 8TH ST. DECORATOR NEAR 6TH AVE. NEW-YORK
HISTORICAL TABLETS
FOUNDATION TABLETS
MEMORIAL TABLETS
IN MARBLE METALS AND MOSAICS

AUSTIN ORGAN Co.
HARTFORD, CONN.
EXCLUSIVE BUILDERS OF
Electric and Tubular Pneumatic Organs
ON THE
AUSTIN UNIVERSAL AIRCHEST SYSTEM
Pat. in U.S. Eng. and Can.
Descriptive Book will be sent on application.

COX SONS & VINING
70 Fifth Ave., NEW YORK.
Church Vestments, Embroideries,
Silks, Cloths, Fringes, etc.,
CUSTOM TAILORING.

PEWS-ALTARS-PULPITS
Send for Illustrations.
Lowest Prices Consistent with Good Work.
MANITOWOC SEATING WORKS
Factory: MANITOWOC, WIS.

FURNITURE DECORATIONS MOSAICS
CHURCH WORK IN METAL & MARBLE
LUETKE ART WORKS 60 W. 23d St. NEW YORK

MEMORIALS WINDOWS, BRASSES, WOOD
Highest Award, Augusta, Ga., Exhibition, 1891.
COLEGATE ART GLASS CO.,
818 West 13th St., New York.

Stained Glass
THE FLANAGAN & BIEDENWEG CO.
Show Rooms, 57--63 Illinois St., CHICAGO, Ills.

Monuments.
Send For Free Booklet.
CELTIC CROSSES A SPECIALTY.
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago

The Word Protestant.
By W. H. Cavanagh.

This book of some 200 pages, lucidly sets forth the position of the Church in Ancient, Mediæval, and Modern history. The origin and elucidation of the term "Protestant," and its synthesis with and differentiation from the word "Catholic," is discussed in the most comprehensive way. The authorities for the data, and crucial points in English and American Church history, and legislation, are given in detail. New material is here printed for the first time. An original chart illustrates the impregnable validity of Anglican Orders. The book has been favorably criticised by the Church and secular press in England and America.

Sent postpaid on receipt of 50 cents
By
GEO. W. JACOBS & CO.,
105 So. Fifteenth St.,
PHILADELPHIA, - - PENN.

Three Books on Unity
By
Wm. Reed Huntington, D.D.

THE CHURCH-IDEA
An Essay Towards Unity
Cloth, 50 cents; Paper, 25 cents
The PEACE *of* THE CHURCH
Cloth, $1.00; paper, 50 cents
A NATIONAL CHURCH
Cloth, 50 cents; Paper, 25 cents
Charles Scribner's Sons, Publishers
New York

A Train That Took Its Own Photograph.
A large, handsome engraving, 18x28 inches, has been made of "The Burlington's Number One" while going at 60 miles an hour between Chicago and Denver. It is the best picture of a train in motion ever taken, and "the train took the picture itself." This is explained in a folder which will be sent free on application. Price of large engraving 20 cents. Postage stamps will do. Address P. S. Eustis, General Passenger Agent, C. B. & Q. Railway, 209 Adams Street, Chicago.

Your Chance.
Men of small means have valuable Copper Mine. Must sell limited amount of stock 25c per share for machinery. Honorable methods. Reference, Dean of Laramie. Prospectus. Write
RED OXIDE MINING CO.
Laramie, Wyoming.

CHURCH and CHANCEL FURNITURE
OF ALL KINDS.
PHŒNIX FURNITURE CO., Eau Claire Wis.

THE PENNOYER, Kenosha, Wis
Established 1857.
A Health-Resort; Water-Cure; Rest-Cure; Sanitarium of the highest grade. Country life (extensive grounds—75 acres—grand lake-view) with city comforts. Invalids or rest-seekers should send for illustrated prospectus. Address,
N. A. PENNOYER, M.D., Manager
Reference: The Young Churchman Co

Alma's Famous Springs at Alma, Mich. will bring back health to tired, sick bodies and nerves. Write The Alma Springs Sanitarium, Alma, Michigan, for 64-page brochure

SUNSET PARK INN, at Haines Falls, N. Y. Finest in Catskill Mountains.

The will of Francis B. Dumaresque, a Boston Churchman, leaves $5,000 to the Domestic and Foreign Missionary Society, the income to be used solely for extending the work of the Church in Porto Rico, $1,000 to the Episcopal Charitable Society of Boston, and $1,000 to the Church of St. John the Baptist at San Juan, Porto Rico.

The funeral of the late George Fiske took place March 6 at the Church of the Advent. The choirs of the Church of the Advent and St. George's, Maynard, sang the service. The Rev. William B. Frisby, D.D., assisted by the Rev. A. B. Papineau, celebrated the Holy Communion.

At the last service of the Boston Branch of the Actors' Church Alliance, in St. Paul's, Boston, the Rev. Dr. Lindsay preached before many members of the theatrical profession upon the duty of identifying one's self with the Christian Church.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Church for Valparaiso.

A lot has been purchased at Valparaiso for St. Andrew's Church, upon which it is proposed to erect a church edifice, with a rectory in the rear.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Debt Paid at the Cathedral—Palmyra—Illness of Mrs. Mallory.

The last remaining $1,000 of the mortgage debt on the guild hall of All Saints' Cathedral has just been paid, thereby canceling the last vestige of mortgage debt standing on any part of the property, which occupies a frontage of a full block in the best part of the city. This debt was incurred to cover a part of the expense of building the guild hall, and it has been paid at the rate of $1,000 each year.

The mission of St. John's, Palmyra, will be seriously affected by the removal of the faithful lay reader, Mr. S. G. Prince, who was largely instrumental in the foundation of the mission and has acted as lay reader from its organization. Mr. Prince leaves this week to make his home in the South. Services are held once in two weeks by the Rev. H. B. Smith, rector at Whitewater. A vested choir of boys has also been organized under the direction of Mr. Theodore Forster.

The wife of the Rev. C. L. Mallory, rector of St. Matthew's Church, Kenosha, is seriously ill with Bright's disease, and it was stated early in the week that her condition was very low.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

St. Paul News—Minneapolis.

The Rev. Theodore Sedgwick has been called East on account of the death of his mother.

The attendance at the half-hour noonday Lenten services in St. Paul this season is nearly double that of previous years. The new location is more convenient generally, which doubtless accounts for this gratifying increase.

Bishop Edsall conducted a "Quiet Day" for women at St. John the Evangelist's, St. Paul, March 4th. The day opened with a celebration of the Holy Eucharist, the Bishop being the celebrant, assisted by the Rev. G. H. Mueller, priest in charge. The opening address was on "Our Cause"; at noon litany and prayers for Missions. After a light luncheon, served by the ladies in the guild hall, the Bishop began the meditations upon the following subjects: "Our Motives," "Our Love in Doing," "Via Crucis." The attendance was very large throughout the day. A deep impression was made upon all present.

Mr. F. O. Osborne delivered before the Men's Club of St. Peter's Church, St. Paul, a very instructive lecture upon The History and Progress of the American Church. In answer to a question at the close of the lecture, Mr. Osborne replied:

"We received from England the Catholic Faith as enshrined in the Prayer Book and Apostolic orders, but our unfortunate name 'Protestant Episcopalian,' was purely of American origin."

He urged the men to read up on Church History and to subscribe for a Church paper. Twenty-five men were present. The club continues to increase in membership and usefulness.

A public reception is to be tendered Bishop Edsall in Minneapolis shortly after Easter in order that he may meet personally the people of Minneapolis.

MONTANA.

L. R. Brewer, D.D., Miss. Bp.

The Rev. C. B. K. Weed, rector of the Holy Spirit, Missoula, has received news of the sudden death of his mother, which occurred at her home near Paterson, N. J., on Feb. 25th, at an advanced age.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Lent in Toledo.

The noon-day Lenten services this year in Trinity Church, Toledo, are attended by 25 per cent. larger congregations than last year—ministers and members of various denominations frequently attend. The addresses are all of a very high order, intensely practical, and deeply spiritual. The Toledo local Council of the Brotherhood of St. Andrew arranged for these services under the guidance of the Rev. A. Leffingwell, rector of Trinity, and the speakers are all so well known for ability as to draw large congregations, By these popular services Trinity Church is exerting a growing influence as a centre of spiritual and moral power in our city. The

Good Work.

PROPER FOOD MAKES MARVELOUS CHANGES.

Providence is sometimes credited with directing the footsteps by so simple a way as the reading of a food advertisement.

A lady out in Shelbina, Mo., says:

"About two years ago I was compelled to retire from my school teaching because I was completely broken down with nervous prostration.

"I suffered agony in my back. My hands and feet would swell up nights. I was in a dreadfully nervous condition, irritable, with a dull, heavy headache continually, had no appetite and could not digest anything if I tried. I was unable to remember what I read and was, of course, unfit for my work.

"Some said I had consumption, others said dropsy. One day, as if by providence, I read the testimonial of a lady whose symptoms were much the same as mine, and she told of how Grape-Nuts Breakfast Food had cured her, so I concluded to try it.

"I left off the old fashioned breakfast and began with Grape-Nuts, a little fruit, and a cup of Postum Food Coffee. That was eight months ago and I have steadily improved in both body and mind. Grape-Nuts Breakfast Food has done more for me than all the medicine I have ever taken, and I am now well again and able to return once more to my school duties and able to do anything necessary in my work.

"My mind is clearer and my body stronger than ever before. Please do not publish my name." Name given by Postum Co., Battle Creek, Mich.

FRIED ONIONS

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gormand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach, it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack peptone, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying: "For those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

FLINGING OUT THE BANNER.

A practical aid to the Woman's Auxiliary, by Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net.

THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

There is a beauty which is far better than the mere color of the eyes or the shape of the features, and that is, the clean and wholesome look of health on the infant's face, where every line and every curve denote vigorous health and a perfectly working digestive system. Mellin's Food babies have such faces, and their bodies are correspondingly plump and well developed.

attendance at the Lenten services in the other churches this year shows some improvement on that of last year.

All are deeply regretting the removal of the Rev. C. W. Naumann, who is to become the assistant of the Rev. Dr. Dowling of Christ Church, Los Angeles, California. During Mr. Naumann's short rectorship of Calvary Church a comely parish house was built.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.

Clerical Brotherhood—Mr. Goodfellow's Anniversary—Daughters of the King—Death of Rev. George A. Kellar—Musical Events—Death of Dr. F. W. Lewis—Quiet Day.

The Clerical Brotherhood expected a paper from the Rev. Dr. Worcester, rector of St. Stephen's, Philadelphia, on the "Sunday Question," at the weekly meeting of Monday, March 3,. The appointed speaker was not present; but the matter was informally discussed, and a resolution was adopted requesting all the clergy of the Diocese to preach a sermon urging the better observance of Sunday.

On Sunday, March 2nd (third in Lent), the Rev. John A. Goodfellow preached a sermon commemorative of the 30th anniversary of his rectorship of the Church of the Good Shepherd, Kensington. Taking his text from Acts xxvi. 22, "Having therefore obtained help of God, I continue unto this day." Mr. Goodfellow gave a synopsis of the work of the parish during the 30 years of his incumbency. It is worthy of note that the parish property, consisting of a church building with seating accommodations for 475; a chapel seating 150; a parish house and rectory, has all been accumulated during a single incumbency, covering three decades, and is absolutely free from indebtedness. As the Rev. Mr. Goodfellow is also the General Secretary of the Free and Open Church Association, it seems superfluous to state the sittings in his parish are all free. The weekly celebration of the Holy Eucharist is maintained; a mid-week night service (Wednesdays); the music is rendered by a volunteer choir (vested) of 75 boys and men. The clergy assisting at the anniversary services were, the Rev. J. G. Bawn, Ph.D., the Rev. Messrs. Edgar Cope, rector of St. Simeon's, Philadelphia, and Wm. Reese Scott, rector of Christ Church, Media, Pa. It is of interest to note that the Rev. Mr. Cope, who was preacher at the evening service, was one of the first Sunday School scholars at the Good Shepherd, and Mr. Scott, the first child baptized by Mr. Goodfellow.

During Lent the members of the Philadelphia branch of the Clerical Union omit the monthly luncheon at the University Club, and hold the stated meetings in St. Mark's guild chapel. At the March meeting, the Rev. Robert Ritchie, Secretary, read a paper entitled "The Recent Episcopal Election." The writer gave an interesting analysis of the vote, and some comparisons with previous elections. The customary discussion, which followed the reading of the paper, revealed a feeling of confidence and a readiness to extend a warm welcome to the Bishop Coadjutor upon his coming to the Diocese.

At a recent meeting of the national officers of the Daughters of the King, held at St. Matthias' Church, Philadelphia (the Rev. Henry Anstice, D.D., rector), a paper was read by Mrs. Edward Bradley, President, on "Loyalty to the Order, and its Responsibilities." Mrs. Lawrence B. Sheppard of Baltimore read a paper on "Chapter Work." It was concluded to do away with annual meetings, holding the Convention at time of the General Convention. The organization comprises 739 chapters.

Announcement is made of the resignation of the Rev. Joseph D. Newlin, D.D., as rector of the Church of the Incarnation, Philadelphia, to take effect when his successor shall have been secured. The vestry elected him *rector emeritus*. Should Dr. Newlin continue his active duty until June 3, next, he will then have completed 42 years of service in this parish.

Dr. Newlin was born in Philadelphia, and was ordained by Bishop Alonzo Potter, Sept. 21, 1857. For three years he was assistant minister at St. Mark's, becoming rector of the Church of the Incarnation in 1860. The cornerstone of the present edifice was laid in 1866, and the building opened for service on Christmas Day, 1870. A sinking fund, created in 1866, ultimately freed the parish from debt, and the sacred edifice was consecrated by Bishop Whitaker during the Easter season of 1898. Dr. Newlin received the degree of D.D. from the University of Pennsylvania, and that of LL.D. from Griswold College, Davenport, Iowa.

The Rev. George Alexander Keller, rector of old St. David's, Rodnor, died on Tuesday, March 4, at the age of 57 years. He had been ill for some three months past, and recently went to the University Hospital for treatment.

Mr. Keller was born in Philadelphia, March 12, 1845. Graduating from St. Stephen's College, Annandale, he studied at the General Theological Seminary, New York City, and was ordained deacon by Bishop Stevens in 1876, and priest in the following year, by Bishop Potter. For about seven years he was assistant at Christ Church, New York, and in 1883 became rector of St. David's, Radnor, which incumbency he held at the time of his death. He was also Dean of the Chester Convocation and a Trustee of the Diocese.

The mission chapel of St. Michael and All Angels', West Philadelphia, has received the gift of a much needed alb, amice, and girdle—the donor being Mrs. Bernard Henry. From the Guild of All Souls, a set of Eucharistic vestments, in black, has been received. The set is beautiful, and was made by St. Mark's Altar Society.

St. Michael and All Angels, house and chapel, conduct the first known work of mercy devoted to crippled colored children. Surgical treatment, and mental, religious, and industrial training is given. This noble work is in charge of the Sisters of St. Margaret, and the Rev. Wm. F. Lutz is chaplain.

Among the coming musical events of interest to Churchmen is the rendering of Gaul's "Passion," which will be sung in the Church of the Holy Trinity, Philadelphia (the Rev. Floyd W. Tomkins, D.D., rector), on Thursday evening, March 20, under direction of Ralph Kinder, organist and choirmaster.

On the same evening, at St. Timothy's, Roxborough (the Rev. R. E. Dennison, rector), the church choir, under direction of Lewis A. Wadlow, organist and choirmaster, will sing Bennett's "Last Night at Bethany," by Lee Williams.

The third service by the combined choirs of St. Peter's and St. Luke's-and-Epiphany Churches, Philadelphia, was held at the latter church on the afternoon of Sunday, March 9, at 4 o'clock. John E. West's *Magnificat* and *Nunc Dimittis* were sung; also, "O Saviour of the World" (Goss), and "He Watching over Israel" (Mendelssohn).

Dr. Francis W. Lewis of Philadelphia died at his residence on Sunday, March 2, 1902, of pneumonia. Dr. Lewis was born in that city in 1825. After studying medicine at home and abroad, he devoted himself to various good works; and was one of the founders of the Children's Hospital, Philadelphia with which excellent charity he was

Mellin's

Food nourishes the whole system and provides for a perfect and normal development.

Send for a free sample of Mellin's Food.

Mellin's Food Co., Boston, Mass.

300,000 ACRES

MOBILE AND OHIO R.R.

LAND

In Tracts to Suit Purchasers.

FRUIT GROWERS, TRUCK FARMERS, CATTLE RAISERS,

INVESTIGATE.

This land is not being given away, but the line of the Mobile & Ohio Railroad must be settled up and the prices on Mobile & Ohio lands have been fixed with that end in view.

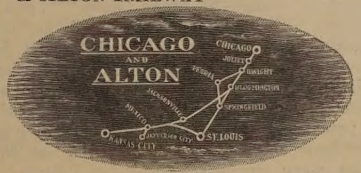
A GOOD OPPORTUNITY TO GET A GOOD HOME.

Cheap rates made to prospective buyers. Write me.

JNO. M. BEALL,
Ass't Gen'l Passenger Agent, M. & O. R. R.,
ST. LOUIS, MO.

THE ALTON'S ENGINEER.

If you will send the address of a person who, within a year, will have use for the Chicago & Alton Railway



(territory covered outlined in above map), we will mail to you a picture, 4½ x 3 inches, of The Alton's Engineer. If, in addition, you will tell us in what publication you read this advertisement, we will send to you a pamphlet about the biggest camera in the world.

Geo. J. Charlton,
General Passenger Agent, Chicago & Alton Railway,
Chicago, Illinois.

Gail Borden Eagle Brand BEST INFANT FOOD **Condensed Milk.**

closely identified, serving for many years as President of its Board. He was also a skilful artist, and gave much time to works of art in public and private life. Liberal without ostentation, the amount of his gifts remain unknown to the public. His fatal illness was contracted through exposure to the recent severe weather in attending a meeting, as president, of the Seventh Ward Charity Organization. The secular press speaks editorially of his death as "a cause of great grief to all his friends and associates. . . . . His whole life was full of earnest, good work for the benefit of those less fortunately situated, and his memory will long be warmly cherished."

Dr. Lewis was one of the oldest members of St. James' parish, 22nd and Walnut Sts.

On Thursday, March 6th, at St. Peter's House, Philadelphia, the Rev. Father Osborne, S.S.J.E., conducted a Quiet Day for the Associates of the Girls' Friendly Society and other women engaged in Church work. More than one hundred ladies were present.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Church Club—Daughters of the King—Devotional—Illness of Rev. F. S. Spalding—Lent in Erie.

The February meeting of the Church Club was held on Tuesday, Feb. 25th, in the guild room of St. Paul's Church, when Mr. Gilden R. Broadberry, organist and choirmaster of Calvary Church, Pittsburgh, read a most instructive and interesting paper on "Our Musical Hymnal." Mr. Broadberry's remarks were illustrated by a vocal quartet. It has been decided to have this lecture printed for circulation among the members of the Club.

The March meeting of the Clerical Union took place at the Hotel Henry on Monday, 10th, when there was a general discussion on the subject, "Interferences with the Reading Habit."

The annual meeting of the Pittsburgh Assembly of the Daughters of the King was held on Feb. 20th at St. Peter's Church. Reports were read from the parochial branches, and officers were elected for the ensuing year, as follows: President, Mrs. W. W. McCandless; Vice-Presidents, Miss Edsall, Miss Heard, and Mrs. Kimberlin; Recording Secretary, Mrs. Little; Corresponding Secretary, Miss Mildred Oliver; Treasurer, Miss A. E. McCandless.

The Rev. J. O. S. Huntington, of the Order of the Holy Cross, spent the week, March 2-9, in Pittsburgh. On the 2nd he preached at Trinity Church in the morning, and in the evening at St. Mark's. During the week he held a series of conferences at Trinity Church in the mornings, and at the Brotherhood noon-day services delivered addresses on the general topic, "A Practical Religion," under the heads "Stop," "Look," "Listen," "Pray," "Fast," "Give." In the evenings at the Saint Mary Memorial he gave instructions on "The Six Foundation Principles of the Doctrine of Christ," as given in Hebrews vi. On Sunday, March 9th, he preached in the morning at the Church of the Ascension, and in the evening at the Saint Mary Memorial.

The Rev. F. S. Spalding, rector of St. Paul's Church, Erie, has been seriously ill with typhoid fever, but has now passed the crisis and is on the way to recovery. He has been granted a six months' leave of absence by the parish, during which time the work will be in charge of the assistant, the Rev. J. T. Ward, with whom will be associated the Rev. F. B. Avery of Painesville, Ohio.

Among the Lenten arrangements at St. Paul's Church, Erie, are Thursday evening sermons by the following visiting clergymen: Rev. A. J. Nock of Titusville, Rev. A. R. Kieffer, D.D., of Bradford, Rev. A. R. Taylor of Warren, Rev. C. D. Williams, D.D., of Cleveland, Rev. A. L. Frazer, Jr., of Youngstown, Rev. J. F. Kirk of North East, Rev. John A. Howell of Erie.

QUINCY.

F. W. Taylor, D. D., Bishop.

Swedish Mission at Moline.

A Swedish missionary organization has been effected at Moline, by the Rev. Alex. Brunner of Woodhull, and the work will be known as St. Ansgarius'. Thirty persons have joined the movement and made pledges for its support.

SALINA.

F. R. Millspaugh, D.D., Bp. in Charge,

State Industrial School.

A notable feature of the Bishop's recent visit to Beloit was a visit to the State Industrial School for Girls, where on his arrival he found all the household assembled in the auditorium, the platform having been arranged to resemble a chancel. The Bishop baptized 11 and confirmed 10 of these girls, all of whom had been carefully prepared for weeks by the lay reader in charge of St. Paul's Church, who is also a candidate for Orders. It was a beautiful sight and one long to be remembered. Afterward the Bishop confirmed six in the mission church. The people are taking a new interest in the work of the Church, and have now a mission or guild house in prospect.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary—Missionary from Bombay.

The regular monthly meeting of the Woman's Auxiliary of the Diocese was held at St. John's parish hall on March 4th, and after the usual business session, the large gathering had the privilege of an address from Bishop Brent of the Philippines. He

Wife's Ingenuity.

SAVES HER HUSBAND.

The author of the "Degeneration of Dorothy," Mr. Franklin Kinsella, 226 W. 25th St., New York City, was the victim of a little by-play—but he can best tell the story himself. "I must confess that I have been the victim of an innocent deception which turned out all for the best, however.

"I had been resting under the belief, for some years, that coffee served as a lubricant to my cerebral convolutions, in other words, 'made the wheels go round,' and I had the idea that I could not work without it as a stimulant.

"I soon paid the penalty in nervousness, loss of flesh, insomnia, and restlessness, none of which troubles would yield to any or all medicines. I finally got in rather a bad way and my wife took a hand in the affair all unknown to me. She purchased a package of Postum Coffee and first gave me one half Postum and one half coffee. In a little time she had me down to clear Postum, and I was none the wiser.

"I noticed that I was getting better, my nerves were steadier, and I began to gain flesh and sleep nights. My work was performed far better than in my old condition.

"Commenting upon my greatly improved health one morning I was told the truth. 'Tis to laugh,' so I submitted gracefully and joined the Postum ranks.

"Experience teaches that boiling is one-half the game. When the directions are carried out the result will be as fine a cup of rich, fragrant coffee as ever delighted the senses without ruining the nerves."

Cured Of Piles.

Mrs. Hinkley, Indianapolis, writes: "The doctor said it must be an operation costing $800 and little chance to survive. I chose Pyramid Pile Cure and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles, try it. Book on Piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

Illinois Central R. R.

ILLINOIS CENTRAL — CENTRAL MISSISSIPPI VALLEY ROUTE — RAILROAD

EFFICIENTLY SERVES A VAST TERRITORY

by thorough service to and from the following cities:

OMAHA, NEB.	CHICAGO, ILL.
ST. PAUL, MINN.	ST. LOUIS, MO.
MINNEAPOLIS, MINN.	PEORIA, ILL.
KANSAS CITY, MO.	EVANSVILLE, TENN.
MEMPHIS, TENN.	NASHVILLE, TENN.
CINCINNATI, O.	ATLANTA, GA.
LOUISVILLE, KY.	JACKSONVILLE, FLA
NEW ORLEANS, LA.	VICKSBURG, MISS.

Weekly through service between Chicago and between Cincinnati

AND THE PACIFIC COAST.

Connections at these terminals for the

EAST, SOUTH, WEST, NORTH.

Fast and Handsomely Equipped Steam-Heated Trains—Dining Cars—Bufget-Library Cars—Sleeping Cars—Free Reclining Chair Cars.

A. H. HANSON, Gen'l Pass'r Agt., CHICAGO.

COLORADO

More interest is being taken in Colorado as a health and pleasure resort than ever before.

Americans are beginning to realize that here, at home, within easy reach, is a country more delightful than Switzerland in scenic attractions and with a pure dry climate which has the most astonishing permanent effect on the health and spirits of visitors.

I wish you would send *today* for a copy of our book which tells all about Colorado in an interesting way. It is full of illustrations and has an excellent topographical map. Enclose 6 cents in postage to

P. S. Eustis,
General Passenger Agent,
C. B. & Q. Ry.,
209 Adams Street,
Chicago

5

spoke of the difference between himself and most Missionary Bishops, in that he had no story to tell, only a vision. He said it might be thought he was delaying long; but that he was a General, appointed by the Church, and he must first gather his army. On the evening of the same day, Bishop Brent delivered the third lecture of the Churchman's League series, the subject being "The Place of Sacraments in the Divine Ministry of Grace."

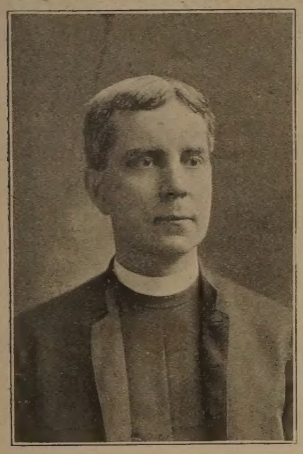
Much interest has been shown during the past week in the addresses given at several of our churches and parish buildings by Miss Sorabji from Bombay, India. She is a daughter of the first Parsee converted to Christianity, who afterwards was ordained to the ministry of the English Church, and devoted his life to work among his own people. Miss Sorabji is a most attractive person, and a graceful and fluent speaker; and her account of her father's conversion, and the persecutions he subsequently endured was very thrilling. He has now gone to his rest, but his family continue his work by maintaining schools for the Parsee women and children, and it is in the interest of these that the enthusiastic young missionary is visiting this country.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

New Rector at Grace Church.

The Rev. Theodore B. Foster, who has accepted the rectorship of Grace Church, Kansas City, in succession to Bishop Mann, is a native of New York City and a graduate



REV. T. B. FOSTER.

of Columbia, from whence he received the degree of B.A. in 1879, and of the General Theological Seminary, class of 1882. He was ordained deacon in the latter year by Bishop Potter and was advanced to the priesthood in the year following by the Bishop of Springfield. His first work was as assistant at St. Luke's Church, New York City, from 1882 to 1884, after which he served in a similar capacity at St. Luke's, Brooklyn, to 1886. In that year he became rector of St. James' Church, Barrington, R. I., and in 1891 entered upon the rectorship of St. Paul's, Pawtucket, R. I. Since 1896 he has been rector of Trinity Church, Rutland, Vt., and at the present time is secretary of the Standing Committee of the latter Diocese, while Mrs. Foster, his wife, is president of the Vermont branch of the Woman's Auxiliary.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Flood in Wheeling.

On Sunday, the 2nd inst., the flood of the Ohio River rose to the height of 43 feet 3 inches, inundating the lower part of Wheeling, and causing countless troubles and worries to the people living in that district. There was no service in St. Andrew's, the water reaching the floor about 7 P. M., and necessitating the taking up of the carpet. The Rev. Thos. J. Oliver Curran was amongst his people all day, and managed to get a number of them gathered together in a house to say the morning prayer. Beyond the wetting of the floor no damage was done to the church. St. Luke's, on the island, was not quite so fortunate, as the water was nearly up to the second story of the parish house. This cut off the furnace and so there was no service morning nor evening. St. Matthias', being higher than the flood district, had both services. The Rev. Dr. Rushton preached in the morning. He also preached in St. Matthew's on the Thursday before.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Mission at Grand Rapids.

The mission conducted by Archdeacon Webber at Grace Church, Grand Rapids, from February 26th to March 2nd, will long be remembered within and without the Church as a blessed and most helpful week. Three services were held each day, beginning with a celebration at 8 A. M. with a meditation upon some phase of "Life in the Holy Eucharist." The other services were held at 3:30 and 7:30 P. M. The attendance and general interest grew steadily from the first service, and especially was this notably so at the early communions. The services for women only and men only were gratifying in every regard, and the addresses given on "Higher Womanhood" and "The Flag-like Life," were strong and deeply impressive. At the men's meeting the officers and men of the Y. M. C. A. attended in a body and conducted the singing. On Sunday, the last day of the mission, the Archdeacon made seven addresses, among them being one to 1,200 newsboys at the "Happy Home," and one at the City Rescue Mission, where 1,500 had gathered to hear the missioner. The splendid work of the week has already begun to appear in various ways throughout this vigorous, live parish.

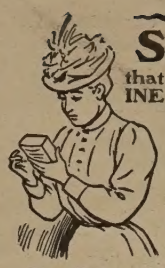
CANADA.

Election of a Bishop—Death of a Priest—News of the Dioceses.

Diocese of Montreal.

A special session of the Anglican Synod of the Arch-Diocese of Montreal, on March 4th, was convened to elect a Coadjutor Bishop. The venerable Metropolitan, Archbishop Bond, 87 years of age, has been Bishop of Montreal for 24 years. A solemn service was held in Christ Church Cathedral prior to the business session, with choral celebration of the Holy Communion, at which the Archbishop was celebrant. After assembling in the synod hall, the Archbishop gave an impressive and heart-stirring address, alluding to his advanced age, the long duration of his bishopric, and the 62 years of his ministry. Intense public interest was manifested in the meetings of the Synod, which were so largely attended that there was not standing room for all, many crowding for hours in the doorway. The subject was debated the entire day and continued with unabated interest till nearly midnight, and resulted, the following morning, in the unan-

BROWN'S BRONCHIAL TROCHES
"The best preparation for colds, coughs, and asthma."
MRS. S. A. WATSON, Temperance Lecturer.
"Pre-eminently the best."
REV. HENRY WARD BEECHER.



See to It that you get PEARLINE, when you buy it. Grocers have poorer washing-powders—that pay more profit. Sometimes these are sent "by mistake," or because "out of Pearline." You'll be told, probably, "just as good—just the same thing." This is not so. Prove it for yourself. PEARLINE the best washing-powder, the Most Economical 663

Low Rates West

From Chicago to
$30.00 Helena, Butte, Ogden and Salt Lake
$30.50 Spokane
$33.00 San Francisco, Los Angeles, San Diego
Portland, Seattle, Tacoma, Vancouver, Victoria, etc.

Daily during March and April, Tourist Sleeping Cars every day. Personally Conducted Excursions Tuesdays and Thursdays. For descriptive pamphlets and full particulars apply at

CHICAGO & NORTH-WESTERN RY.
TICKET OFFICES
212 Clark Street and Wells Street Station

To Florida and the South
FOR
Pleasure, Comfort, and Rest,
VIA THE
SOUTHERN RAILWAY.

The Southern Railway provides the very best for its patrons. The through service from Chicago, St. Louis, Louisville, and Cincinnati to the South is unequaled.

Pullman sleepers through from Chicago to St. Augustine, Fla., without change.
Pullman sleepers through from Louisville to St. Augustine, Fla., without change.
Pullman sleepers through from St. Louis to Charleston, S. C., without change.
Pullman sleepers through from Cincinnati to Charleston, S. C., without change.
Pullman sleepers through from Cincinnati to Jacksonville, Fla., without change; passing through Asheville and the famous "Land of the Sky."

Café, Dining Cars, and Observation Cars; elegant Day Coaches.

Remember the—

Chicago & Florida Special,
Leaving Chicago daily except Sunday.

The Famous Florida Limited,
Leaving Chicago daily, both for St. Augustine, Fla., with close connections at Jacksonville for East and West Coast points in Florida.

Low rates to all winter resorts in the South and to Charleston, S. C., account the South Carolina, Interstate, and West Indian Exposition.

For rates and full particulars call on any Ticket Agent, or write

J. S. McCULLOUGH, N. W. P. A.,
225 Dearborn St., Chicago, Ill.
G. B. ALLEN, A. G. P. A.,
St. Louis, Mo.

imous election of Dean Carmichael, rector of St. George's Church, Montreal, to the office of Coadjutor Bishop; the Synod, after a short discussion, granting the right of succession. The scene was a memorable one, when, after prolonged applause and the singing of the Doxology, the newly elected Coadjutor ascended the platform and, with visible emotion, responded briefly but eloquently.

The Very Rev. James Carmichael, Dean of Montreal and Prolocutor of the General Synod and of the Provincial Synod of Canada, has been for over forty years in the ministry, all of which have been spent in the service of the Church in Canada, and his election is greeted with universal satisfaction.

He was ordained deacon in 1859 and priest in 1860 by the Bishop of Huron, and was rector of St. George's, Montreal, until 1882, when he became Dean of the Cathedral. Since 1893 he has been Prolocutor of the Synod of Canada. From Bishop's College, Lennoxville, P. Q., he received the honorary degrees of D.C.L. in 1885 and D.D. in 1895, and the former degree was again conferred by Trinity College, Toronto, in 1893.

Death has for the second time in three months rendered vacant the rectorate of St. Luke's Church, Montreal. After an illness of only three days, its new rector, the Rev. S. H. Mallinson, passed away. He succumbed after undergoing an operation for appendicitis. The Rev. Mr. Cunningham, its former rector, passed away in December last. The Rev. S. H. Mallinson was born in 1869. He was graduated at McGill University in 1896, and had charge of the mission of Recollet and the parish of Greenville successively before his call to St. Luke's Church. He was distinguished for his great enthusiasm for the cause of foreign missions. The burial services were conducted by the Rev. Principal Hackett, Principal Rexford, and the Rev. G. O Troop. A touching allusion was made to his death, and a resolution of condolence was passed by the Synod.

The offering given to the Diocesan Mission fund on the 16th inst. by St. George's Church amounted to $3,200, the annual record for some time past.

The rectorate of the parish of Greenville has been offered to the Rev. William Frederic Fitzgerald, M.A., incumbent of Quyon.

Diocese of Ontario.

The Rev. G. H. P. Grout, rector of Newboro, has been obliged to sever his connection with the Diocese, owing to throat trouble, after eight years of faithful service. He has been appointed to the parish of Delhi, in the Diocese of Albany.

Diocese of Toronto.

At the regular monthly meeting of the Toronto Church of England Sunday School Association, the question of Sunday School teachers' normal classes was dealt with. It was suggested that the normal classes be formed from the Bible classes of our schools. St. Margaret's Sunday School has donated a silver and bronze medal to be competed for at the next inter-diocesan examination for teachers and scholars.

A public meeting was held in the school house of St. James' Cathedral under the auspices of the Gothenburgh committee of the Synod of the Diocese of Toronto. Its object was to consider some of the leading features of the Public House Trust Movement of Great Britain, of which Lord Grey is the head, and a resolution was passed to appoint a deputation to meet him in conference on Lord Grey's approaching visit to Toronto. Bishop Sweatman presided.

The Rev. G. A. Rix, for some years past curate of the Church of the Redeemer, Toronto, has succeeded the Rev. Canon Henderson as rector of Orangeville, Diocese of Niagara.

The Magazines

The *Nineteenth Century and After* for February devotes three articles to South Africa. Lady Paget communicates a very readable paper on "The Empress Frederick in Youth—A Recollection." Mr. Sidney Lee's article on "Shakespeare in Oral Tradition" is excellent, and surveys a field which must always be green and flowery to the lovers of the great poet. "The Coming of the Submarine—the New British Boats," by Archibald S. Hurd, is a good article, and shows France and the United States in the lead as regards the new weapon of maritime warfare. "Should Trades Unions be incorporated?" by Clement Edwards, deals with the question of the legal responsibility of trades unions in the light of a recent decision of the English Law Lords. It would seem that they manage those matters with more strictness in England than we do here. "The Mysterious New Star in Perseus," by the Rev. Edmund Ledger, affords some surprising information concerning the phenomena exhibited by that puzzling object in the distant heavens. We are treated to a Jacobite article—the genuine thing—in "The Passing of the Act of Settlement" by the Marquis de Ruvigny and Raineval, and Cranstoun Metcalf. "Metternich and Princess Lieven," by Lionel G. Robinson, throws some new light upon the public and private life of the sometime Dictator of European Cabinets—the weak side of a great character.

DITTO.

Tommy was much interested in hearing for the first time in his language lesson the other day about a pair of little dots that the teacher said meant "ditto." How his soul—a curious mixture of laziness and thrift—thrilled at learning that if he were to write "a cat," or "five boys," or "$10" on one line and wanted to repeat the same words or figures on the next line, all he had to do, instead of writing the words in full, was to put the ditto marks.

After this, Tommy, while on a visit, had occasion to write home. He simplified the task by putting his knowledge to account. He wrote:

"Dear father," it began.
"I hope you are all well.
" " mother is "
" " sister " "
" " Dick " "
" " grandma" "
" wish you were here.
" " mother was "
" " sister " "
" " Dick " "
" " grandma " "
" " you would send me some money.
"Your affectionate son, Tom."

—*Selected.*

PURE REFINED PARAFFINE
Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake.
Sold everywhere. Made by
STANDARD OIL CO.

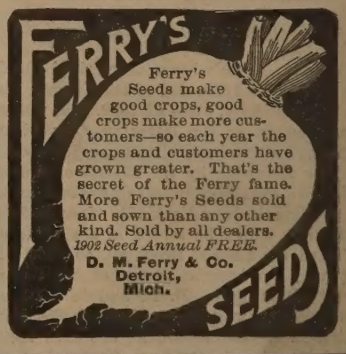
Giant Flowering Caladium

Grandest foliage and flowering plant yet introduced. Leaves 3 to 5 feet long by 2 or 2½ feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms, 12 to 15 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls, or conservatories, it rivals the choicest palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so novel, effective, free growing and fragrant.

Fine plants, which will soon bloom and reach full perfection, **25c. each; 3 for 60c.; 6 for $1.00** by mail, postpaid, guaranteed to arrive in good condition.

OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits; profusely illustrated; Large Colored Plates; 136 pages; FREE to any who expect to order. Many great novelties.

JOHN LEWIS CHILDS, Floral Park, N. Y.


FERRY'S
Ferry's Seeds make good crops, good crops make more customers—so each year the crops and customers have grown greater. That's the secret of the Ferry fame. More Ferry's Seeds sold and sown than any other kind. Sold by all dealers.
1902 Seed Annual FREE.
D. M. Ferry & Co.
Detroit, Mich.
SEEDS

A Nerve Food
Horsford's Acid Phosphate
Relieves nervousness and exhaustion so common with the GRIP patient. Nourishes and strengthens the system.

Seeds FOR FARM and GARDEN
Catalogue Free, on request. Seeds, Plants, Fruit Trees, Garden Tools, etc. 12 pkgs. flower or vegetable seeds sent on receipt of 20 cts. in stamps or coin and names of two seed buyers.
W. W. BARNARD & CO., 161 Kinzie St., Chicago.

ENAMELINE The Modern Stove Polish. NONE BETTER.

LIKE A GOOD TEMPER "SHEDS A BRIGHTNESS EVERYWHERE."
SAPOLIO